


HIS DOMINION

William. G. Gunn.

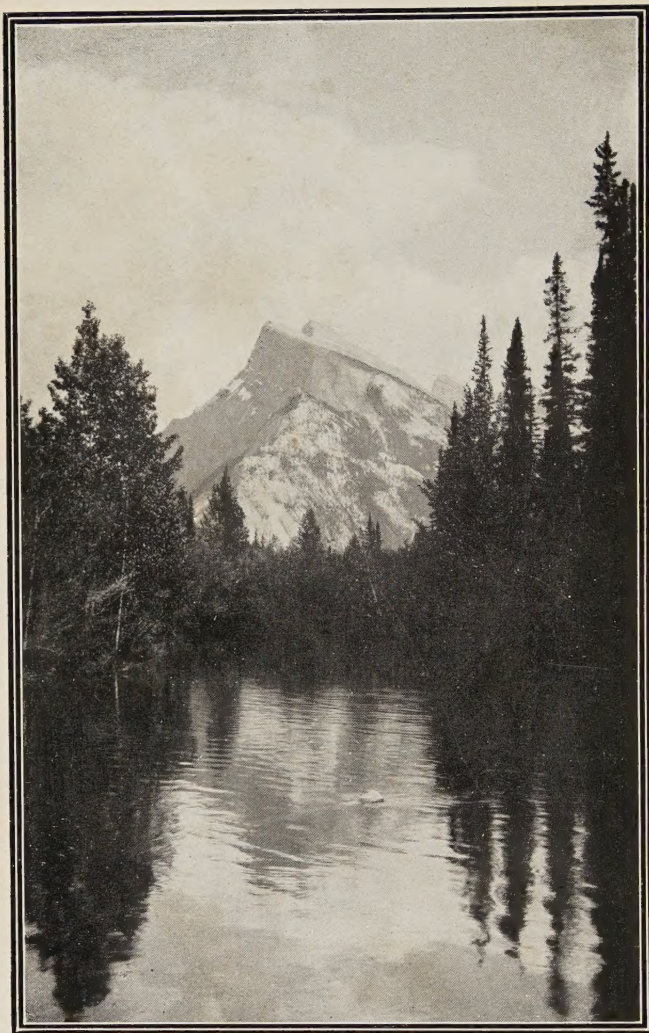
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Rosella Sutton



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HIS DOMINION



Photograph by Harmon

"I will lift up mine eyes unto the mountains"

MOUNT RUNDLE, BANFF, ALTA.

Named in honor of a Western pioneer Missionary—page 105

HIS DOMINION

BY
WILLIAM T. GUNN

"He shall have dominion also from sea to sea, and from the river unto the ends of the earth."—*Psalm 72:8.*

ISSUED BY THE
CANADA CONGREGATIONAL MISSIONARY SOCIETY
FORWARD MOVEMENT OF THE MISSIONARY SOCIETY
OF THE METHODIST CHURCH
BOARD OF HOME MISSIONS AND SOCIAL SERVICE OF
THE PRESBYTERIAN CHURCH
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TO THE YOUNG PEOPLE OF CANADA

THIS BOOK IS DEDICATED

In loving memory of my own two boys, Allan and David, who were called together to the Master's higher service in August, 1914. "Lovely and pleasant in their lives, and in their death they were not divided." Allan had just passed his twentieth birthday, had a class in Sunday School, and was in the University, training, we think, for the ministry. David was just eighteen, but also had his class of boys in the Sunday School, and had definitely consecrated his life to mission work in Africa. Jolly, bright, fun-loving lads, we think of them proudly, believing that the Master had need of them and so called them to His eternal service.

But their going left gaps in the work here, and this book has been written lovingly in the hope that it would stir up others of the young people of Canada to take the places left vacant.

Now that the great war has made so many empty places, the call for volunteers for the service of Jesus Christ comes strong and clear to us all. Who will fill the ranks?

Sincerely yours,

WILLIAM T. GUNN.

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PREFACE

For some years the Home Mission Boards in Canada connected with the Missionary Education Movement have felt the need of a text book on our Canadian work that would be fundamental and primary; a book that would be neither geography nor history, but an interpretation of both from the Christian stand point, giving to our young people some knowledge of our historical preparation for the tasks of the Church in Canada to-day and to-morrow. In view of the growing unity of the Churches in Canada, and of the co-operation necessary to meet our rapidly increasing problems, it was felt that the book should be written from the point of view of the Kingdom of God, including, in its scope at least, brief glimpses of the story of our principal Protestant Churches. It was desired also that the book should be in a measure a permanent "first book" for students, giving the geographical and historical chapters rather fully, and being suggestive only as to the problems upon which the Churches in Canada are now entering. These problems it is hoped will be dealt with later in separate books.

This book is designed to meet these needs. It is in no sense a complete history either of Canada or of the Churches. It is simply an interpretation, from the Christian point of view, of our Canadian story and of those things in that story which bear upon our present

Christian equipment and ability to meet the task of making our Dominion "His Dominion," of building in Canada our share of the Kingdom of God.

Chapter One therefore deals with the vast and rich foundation which God has laid in Canada for a great nation. Chapter Two tells of the discovery of Canada and the French Regime with its double heritage of blessing and difficulty. In Chapter Three is told the story of the conquest and settlement by the English and of the forces which, in the century of preparation, unified the nation and prepared it for greater days to come. In Chapter Four there are glimpses of the beginnings of our principal Protestant Churches and of their early work and development. Chapter Five tells the story of the Churches growing stronger and beginning to reach out with the Gospel message, in our early Home Missions, to the Indians and to the work of French Evangelization.

With Chapter Six we begin our modern Home Missionary Era. In it the strategic development of our Home Missions upon the field and at the Home Base is outlined. In it there are suggestive outlines of two new and great problems which have come upon us so suddenly they are hardly yet realised—the rural depletion and the urban increase.

Chapter Seven is simply a glance at the Incoming Tide of new friends with their problems and blessings. Chapter Eight takes stock of our tasks and the forces with which we meet them.

PREFACE

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The author would express here his indebtedness to the many books from which quotations have been freely taken. Lack of space prevents the individual acknowledgement to each author.

While the denominations which have joined in issuing the book have approved its general outline they are not to be held responsible for statements in detail. The author has striven to give a fair and helpful picture of all sides of our Canadian life.

The book is presented in the earnest hope that it will help us all in our great and gloriously difficult task of making our Dominion "His Dominion," and so of fulfilling in our own local application the ancient prophecy, "He shall have dominion also from sea to sea and from the river unto the ends of the earth."

WILLIAM T. GUNN.

Toronto, Ont., June 25th, 1917.

CHAPTER I

GOD'S FOUNDATION FOR NATION BUILDING IN CANADA

"IN THE beginning God created the Heaven and the Earth." So begins the greatest Book of all, and so did Sir Walter Raleigh begin his history of England, realizing that "We are part of all that has been" and that no local story could be understood without its universal setting. We too must begin with the days when God created the heaven and the earth, that we may glimpse, from the greatness of His preparation, something of the majesty of His purpose for this Canada of ours.

God's Preparation Through Great Ages

In the beginning God created Canada. A new country in man's sight, what we call the "Dominion of Canada," is in the story of creation one of the most ancient of all lands. In a great V, one arm going East over the mountains of Quebec and Labrador, the other bordering Hudson's Bay on the West up to the Arctic Circle, the Laurentian granites, the oldest known rocks, came warm from the primal fires. The earliest known life too left its record here, for if Sir William Dawson's Eozoon Canadense be mineral rather than organic, the Atikokania Lawsoni from the Canadian rocks near

Sault Ste. Marie is still the oldest known record of organic life.

Through the mists of past ages we get vast shadowings of God working mightily through countless milleniums. Now the mountains are uplifted, now they are cast into the midst of the sea. In this age He works with storm and earthquake, in the next with the still small voice of the sunshine.

The pictures roll by as on clouds, first that far day of fire when the molten rocks were cooling, and in their substance and in their crevices God was storing away the treasures of the everlasting hills, the gold, the silver, the copper, lead and iron.

Then came the days when this was a warm land, and over wide areas of Nova Scotia, Alberta, British Columbia and the Islands of the North, there were immense tropical swamps with giant fern and palm whose leaves, gathering the sunshine of forgotten centuries, dropped into the water, were pressed into peat, and then crushed into coal by later formations, and in those ages of God's preparation the coal of our land was stored away.

From beneath the soil in Western Ontario, the salt wells of Goderich bring a story of days when the centre of the continent was a salt ocean whose waters, overflowing into a great shallow lake, evaporated and flowed and evaporated again through centuries, till beds of salt scores of feet thick had accumulated, and again God had laid by for the years to come.

Long grooves in the solid granite and strange boulders dropped far from their parent cliff tell of years, when all over Canada and down into the United States, glaciers of ice thousands of feet thick were doing God's plough-

ing, breaking down the mountains and scattering the soil. Plymouth Rock in Massachusetts, on which the Pilgrims landed in 1620, the foundation stone of the United States, is a glacial boulder carried down from the Laurentian Range in Quebec.

Then the ice melted and for countless years the sun shone, the flowers blossomed and the trees grew, while rain and wind and frost wearing down the rocks deepened the soil, and the little grasses of the prairies laid up the deep black mould, till a rich land lay waiting the time of His unfolding, with whom "A thousand years is as one day."

There is a story of an invading army toiling up a narrow defile of the Swiss mountains, meeting no defenders, till they were startled by a voice from the heights above crying "*Is it time?*" From the opposite cliff came the answer "*Not yet.*" Then when the army had penetrated farther into the defile came the voice, crying "*Now,*" and down from the crags above came a torrent of logs and stones the Swiss had prepared for the crushing of their enemies.

A great land, prepared of God, lay waiting, but the voice from the Highest said "Not Yet." In other lands, Empires rose and fell, and in one little land across the Sea there "walked those blessed feet which for our sake were nailed upon the bitter tree" and our Lord Jesus had come and gone. Races and centuries passed till men, seeking westward a Continent they knew, found in their way a continent they knew not, and the flags of England and France came to wave and war together until the standard of France passed away, and a new flag with stars and stripes waved to the South

where a strong new nation came into being. But Canada's time was "Not Yet." So through the nineteenth century slowly the pioneers came, hewed down the forests, laid the foundations of homes and law and order and righteousness, secured for themselves and their successors religious liberty and responsible government, mapped out the land and bound its scattered Provinces into one Dominion from Coast to Coast.

But with the coming of the twentieth Century we have heard a voice from the Highest, "*Now* is thy appointed time. Arise shine for the glory of the Lord is come upon thee. Lift up thine eye round about and see: all they gather themselves together, they come unto thee, thy sons shall come from far, the sons of strangers shall build up thy walls, therefore thy gates shall be open continually, they shall not be shut at all. A little one shall become a thousand and a small one a strong nation. I the Lord will hasten it in his time." God has sounded forth His trumpet, and each succeeding year of this century more have answered the call, till in one year 1913 from the land to the South and lands across the sea came the trampling of almost a million feet, a mighty army of peaceful invasion, coming to Canada to carry out their own plans as they think but behind all to fulfil the Purpose of God. What is His Purpose? Of this we may be sure, it will be a Purpose worthy of these majestic ages of His preparation. It will be too a Purpose worthy of the magnificent scale upon which He has prepared.

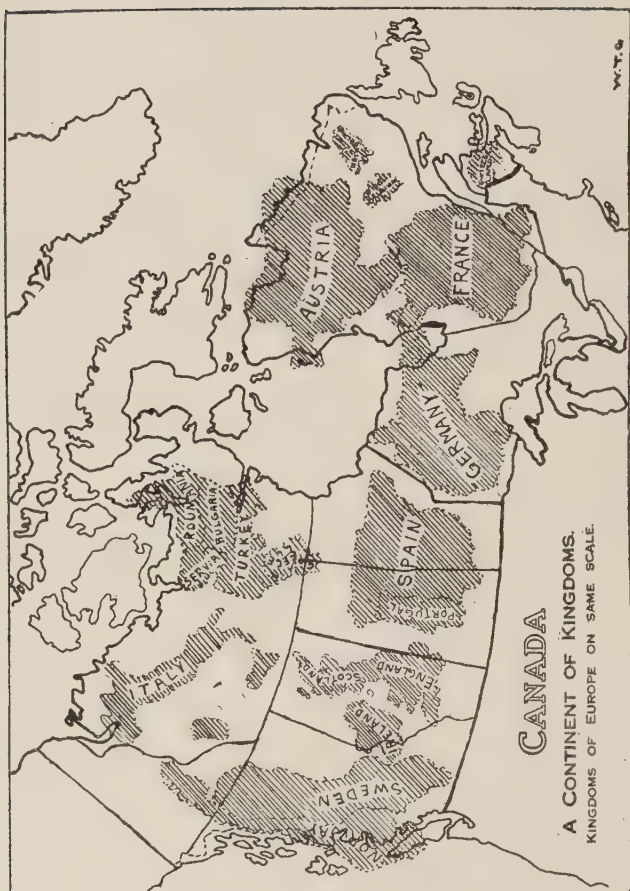
God's Foundation in Canada on a Vast Scale

Canada a Continent of Kingdoms. Just as a lady, heard pricing furs in a store in Banff, in order that she

might realize their value had to translate our unfamiliar dollars into pounds, "thirty-five dollars? Oh, that is seven pounds," so we all have to translate new words into terms whose value we know. Now "Continent" and "Kingdom" and "Empire" and "Republic" are all terms we know and associate with large things, but "Dominion" is new, with no comparison elsewhere to give it value, while "Province" carries the thought of a mere fraction or part, and because of this we have even in Canada failed to grasp the greatness of the territories to which these new words applied. To speak of the "Dominion of Canada and its Provinces" causes no particular thrill, but to speak of Canada as "A Continent of Kingdoms" seems a misapplication of too large terms, and the hearer waits to know wherein the joke lies. Yet the joke, if there be one, is that even "Continent of Kingdoms" is rather under the mark than over.

A Continent. The Dominion of Canada is in area 3,750,000 square miles while the Continent of Europe has only 50,000 more, so that in territory Canada is a Continent. In Canada we could place Great Britain thirty times over while eighteen German Empires or eighteen Republics of France could be laid side by side within our border.

Our Kingdoms. Look at the map in which the Kingdoms of Europe on the same scale are placed within the Provinces of Canada. Think what it means that six of our provinces, Quebec, Ontario, Manitoba, Saskatchewan, Alberta and British Columbia are each larger than the Empire of Germany or the Republic of France, that Quebec is three times the area of France, that Ontario is twice the size of Germany! Even of the



Comparative Area in Square Miles—Canada, 3,750,000; Europe, 3,800,000.

smaller Provinces, New Brunswick is larger than Switzerland, Nova Scotia than the Kingdom of Denmark. Our National Parks, reserved for playgrounds, are equal in area to the whole of Switzerland. The people to whom is entrusted of God the building of a Nation on such a scale must learn, in the English statesman's phrase, to "think imperially."

Lord Dufferin in Winnipeg, in 1877, said in an address remarkable for prophetic outlook: "It was here that Canada, emerging from her woods and forests, first gazed upon her rolling prairies and unexplored North West, and learned as by an unexpected revelation that her historical territories of the Canadas, her Eastern seaboard of New Brunswick, Labrador and Nova Scotia, her Laurentian Lakes and valleys, lowlands and pastures, though themselves more extensive than half a dozen European kingdoms, were but the vestibules and anti-chambers to that till then undreamed of Dominion whose illimitable dimensions confound the arithmetic of the surveyor and the verification of the explorer. It was hence, counting her past achievements as but the preface and prelude to her future exertions and expanding destinies, she took a new departure, received the afflatus of a more important inspiration and felt herself no longer a mere settler along the banks of a single river but the owner of half a continent, and in the magnitude of her possessions, in the wealth of her resources, in the sinews of her material might, the peer of any power on earth."

On the great ocean of our Western prairie no natural land marks were large enough to serve, so the prairie Provinces have the geographical lines of longitude for

boundaries and the farms are identified by their number in the township west of the —meridan.

Travelling with a good missionary in North Saskatchewan, the author and the missionary after visiting a lonely homestead got lost away from all trails, but the missionary calmly pulled out a pocket compass, said "We want to go North West from here," and steered the horses by compass. Another time after a busy Sunday in Saskatchewan south of the river, a service in a railway construction camp in the morning, at a settler's house in the afternoon and miles of driving till darkness caught us and the trails became all alike in the gloom, going up to a solitary shack, we asked if the homesteader could tell us the way to our destination. "Certainly," said he, stepping out of the shack door. "Do you see those two stars?" as he pointed to the two "pointers" of the "Dipper." "Well, keep a little to the right of those till you get there." To an Eastener it sounded startling, but over miles of rolling prairie we "kept to the right of them" till we got there. But both incidents brought home the vast sweep of our Western land.

In one of the letters written on his first trip west in 1874, Rev. James Robertson, the great Presbyterian Superintendent of later days, wrote back of the Western prairie:

"I have been saying that in two or three years, if spared, we must come West here, at any rate to see the country. It would be quite a sight to see miles of rose bushes—rose bushes in bloom—to see the prairie for miles, as far as the eye can reach sometimes, in bloom. One crop of flowers succeeds another and it is only the winter's frost that puts an end to this luxuriant herbage.

For ages this has gone on one year after another, and I have often imagined how the land of prairie chickens, geese and ducks and all kinds of fowl, of buffalo and deer, has for ages been kept till man should come and by the plow claim it for his own. The wonderful Providence of the Creator in this respect often claims serious thought. Here a hardy race must spring up, a race to play an important part in the future."

A journey from Sydney in Cape Breton to Victoria in Vancouver Island will take the traveller over nearly 4000 miles from East to West, and from Victoria to Dawson City will take him another 1500 miles from South to North. Those who have in swift express trains chased the setting sun across our land only to see him setting for the seventh time ahead of them as they near the Pacific will have some idea of the width of our Dominion.

Naming The Dominion. Is it any wonder that to the Fathers of Confederation in Canada, when seeking a name for the new nation, there should come, in an inspired moment, as they gazed on the map of this land stretching from Atlantic to Pacific and from the St. Lawrence valley to the Pole, the ancient prophecy "He shall have dominion from sea to sea and from the river unto the ends of the earth," or that this may have led them to choose for our name "The Dominion of Canada"? May their vision be a prophecy and ours the task to make it true.

North or South. Our ideas need correction not only as to size but location. How far is Winnipeg north of London? How many miles north from Edinburgh to reach the latitude of Edmonton? Look at the

map again, for Great Britain is set in the Province of Alberta at its proper latitude, and you will find that Winnipeg is south of London, south even of Land's End, and that Edinburgh and Glasgow are far north of Edmonton, about the latitude of Peace River Landing. Roundly speaking, Dublin and Edmonton are in the same latitude, London comes half way between Calgary and Edmonton, Paris is south of Vancouver but north of Victoria, Cobalt is south of Vienna and Toronto is in the same latitude as Rome. Petrograd, the capital city of Russia, is 1100 miles north of Toronto and almost on the same level as the northern boundaries of Alberta and Saskatchewan. Situated in the North Temperate zone, the climate gives every condition necessary for the upbuilding of a strong energetic nation, and we, who know Canada's summer suns, can smile at those who think of her only as "Our Lady of the Snows."

In God's world today there are three great possible foundations in temperate climates for new nations, Canada, Siberia, and the Argentine Republic. Of these the Argentine Republic is much smaller than Canada and under the moral incubus of a decadent Roman Catholicism, while Siberia, so long under the double burden of the despotic Russian bureaucracy and the dead hand of the Greek church, has much leeway to make up. This will be Canada's Century. In a Temperate Zone, on the scale of a Continent with Kingdoms and Empires for Provinces, what is God's Purpose for Canada?

This much we may know that His Purpose will be satisfied with nothing less than a Nation as great as the scale on which he has prepared its foundation.

FOUNDATION FOR NATION BUILDING 11

A vast new land, half wakened to the wonder
Of mighty strength, great level plains that hold
Unmeasured wealth; and the prophetic thunder
Of triumphs yet untold.

A land of eager hearts and kindly faces,
Lit by the glory of a new-born day;
Where every eye seeks the far-distant places
Of an untravelled way.

Oh generous land! Oh mighty inspiration
That floods the morning of the world to be!
Thy people are the builders of a nation,
Lofty, benignant, free.

God's Foundation in Canada as Rich as it is Vast

The Treasures of Canada. But are there not millions of acres, rather a barren heritage with miles of muskeg, ranges of hard rock and stony mountain? Certainly there are, but in Canada, we have learned to be cautious about despising any portion of our land. Fifty years ago our whole North-West was considered valueless save as a hunting ground for fur bearing animals, now it produces hundreds of millions of bushels of grain and is only at its beginnings. Our oldest provinces are still new and only partly developed. Rev. Canon Tucker in one of his Home Missionary addresses has given a beautiful picture of God drawing back one curtain after another in the Province of Ontario each time revealing unexpected wealth. First came the fine fruit-bearing and farming lands of older Ontario by the shores of the lakes, while we thought of Muskoka and the North as a rocky country fit only for sanitariums and for a play ground. But the next curtain, rolling back,

disclosed beyond this the silver millions of Cobalt, and beyond that again the next revealing laid open the Clay Belt, low in altitude, with 16,000,000 acres of soil as fertile as any in old Ontario by the lakes. Beyond this again we get glimpses of rich fishing grounds in Hudson's Bay, while reports of coal and iron, gold and silver begin to come from farther North still and the last curtain may not yet be unrolled. There were camps of men in the North, in the summer of 1913, searching for diamonds, for in various parts of the United States and Canada diamonds have been found, but always in association with a glacial drift of boulders carried down from Northern Canada, and they seek to find in their source some new Kimberley of the North.

We have our share of barren land but so have the Kingdoms of Europe. Only thirty per cent. of the area of Scotland can be ploughed, while in England and Ireland one-fifth of the land is not capable of cultivation. The soil in Germany is on the whole poor and its production only possible through intensive cultivation and liberal use of imported fertilizer.

British Columbia has hundreds of miles of mountains, but so have Norway and Sweden, Switzerland and Spain and Austria. Our mountains are lumped together, but on the other hand we have "Canada's 'Thousand Mile Wheat Field'", stretching a thousand miles from Manitoba to the Rockies and from the Border two to four and five hundred miles northward, in which a traction plough can go from one end to the other. James J. Hill, the Canadian boy who became the great Railway builder and pioneer of the North Western States, said that from three-quarters to seven-eighths of the wheat land

of the Continent is north of the Canadian Boundary and that the three Western Provinces alone can raise enough wheat to feed every hungry mouth in Europe.

Our Government estimates that, under full cultivation in an ordinary year, the three Western Provinces can produce 2,700 millions bushels of wheat and 3,000 million bushels of oats, as much as is now produced in the whole world, and in addition one third of the world's present crop of barley.

Canada's field crops of grain, roots and fodder for 1916, according to the Government estimate, reached a value of \$800,000,000, and this with the Ontario Clay Belt not yet touched, Saskatchewan having only one acre in ten under cultivation and Alberta advertising 500,000 farms of 160 acres each yet available in that Province.

Of one valley alone in British Columbia, the "Columbia-Kootenay," the B.C. Department of Agriculture says "This noble valley contains two thirds more cultivable lands and much more timber and pasture lands than Switzerland, and in addition possesses a wealth of minerals which is wholly lacking in the Swiss Republic, yet Switzerland supports a population of 3,500,000 and produces annually over two million head of live stock, besides large quantities of butter, cheese, grains, fruit and vegetables."

The Government estimate for the nine Provinces alone is that, not counting land now under forest or swamp land capable of drainage, there are 440,000,000 acres fit for cultivation, of which 110,000,000 are occupied, but only 34,000,000 or less than ten per cent. are cultivated. This makes no allowance for the Yukon

or the North West Territories, yet 60,000 square miles of the basin of the Mackenzie River from Lake Athabasca to the mouth is said, on account of its low altitude, good soil and long hours of sunlight, to be capable of supporting quite a population. For the summer months, May to August inclusive, expressed in days of 24 hours each, the records at Fort McPherson at the mouth of the Mackenzie show 109 days 22 hours of sunlight as compared with 75 days and 5 hours at Ottawa. This is fairly comparable with Finland or the Russian Province of Vologda both in the same latitude and sustaining large populations.

But coming back to present day production, remember the grain, root and fodder crop of 1915 valued at \$841,-297,000; think too of the wheat crop of 426,746,600 bushels in 1915, the total crop of that year, wheat, oats and barley, being 1,011,130,000 bushels. Our elevators for storing grain increased from 426 elevators and 97 warehouses with a capacity of 18,329,352 bushels in 1901 to 3059 elevators and 190 warehouses with a capacity of 180,986,000 bushels in 1916, yet even with this increase they could not handle the harvest of 1915, and at stations in the West could be seen great heaps of yellow grain out on the bare ground waiting for cars.

Then think of the exports of dairy produce, butter and cheese to the value of \$29,673,977, in 1916, while the dressed meat export of that year reached \$35,000,000 and our total exports of agricultural and animal produce totalled \$500,000,000.

The "cattle on a thousand hills" in Canada in 1916 were nearly 14,000,000 in number. See the 2,990,635 horses, hear the lowing of 5,917,000 cattle, the bleating



DIPPING HERRING FROM THE SEINE—
NOVA SCOTIA



MINING TOWN IN BRITISH COLUMBIA

of 1,965,101 sheep and count also nearly 3,000,000 hogs. Remember too the lumber product for 1916 —\$172,880,000. With all these one comes to some faint idea of the richness of this country in growing things.

Those who have seen the schooners come in to the Nova Scotia Coast with their load of cod, or the herring dipped by the barrel from the quivering mass in the seine, or the lifting of the nets in the great fresh water lakes, or the halibut schooners of the Pacific, or the salmon rush up the Fraser will not be surprised at having to add \$35,860,708 as the value of Canada's fish for one year, or to be told that Canada has the most valuable fisheries of any nation in the world.

The treasures of the everlasting hills are in Canada in rich abundance. Gold is found in Nova Scotia, Ontario, the Yukon and British Columbia, silver in Ontario and British Columbia, ninety per cent. of the world's nickel at Sudbury. Copper is mined in the Lake Superior district and in British Columbia, and is found in such plenty in the far north by the Coppermine river that the Eskimo have their arrows and spears tipped with it. Almost all the precious metals are found somewhere in Canada. More necessary still is the iron found in Nova Scotia, Ontario and British Columbia, the coal of Nova Scotia, the soft coal underlying half of the Province of Alberta, and the harder coal in the Rockies and in Vancouver Island, the only good hard coal supply on the whole Pacific Coast South of Alaska. Canada stands already eighth in the list of steel producing countries of the world.

A glance at the geological map issued by the Canadian Government is bewildering in its markings of mineral

deposits from East to West, in the large area in the north marked "virtually unprospected" and in the indications that there also are to be found untold riches, for copper and coal and iron and gold have already been marked on the shores and islands of the far north, while any report of the older Provinces will leave one astounded at the amount of known mineral deposits not yet being worked, but which, with larger population and improved transport, will all pour out their treasures.

Look at the map again! See the thousands of lakes, our share of the Great Lakes being only one fifth of the actual lake area of the Dominion! At the "Soo" Canal, between Lakes Superior and Huron, there passed through the Canadian canal alone in 1913, 3200 more vessels and five million more tons than through the Suez Canal, and in addition to this the American "Soo" canal that year passed three times as many vessels and nearly double the tonnage of the Suez Canal.

Look too at the rivers of Canada! See their vast river systems with the inexhaustable "white coal," the waterpower already harnessed to yield over 1,712,193 horsepower and this only the beginning, for our Conservation Commission estimates that, in the populated regions of Canada, there are available in the places investigated by the Commission 17,746,000 horsepower, and this with possibilities of much greater development. The Ontario Hydro-Electric System has already contracts for 200,000 horse power and is developing power at Chippewa which will eventually produce 200,000 more. The present development alone represents a saving of 4,500,000 tons of black coal every year with all its freight and handling.

With all these riches present and future, well may Canada, like the young ruler of old who "had great possessions," come to the Lord Jesus and ask "Good Master, what shall we do to inherit eternal life?" For the salvation of our Nation and of our own souls we must have ideals so high and purposes so lofty and unselfish that these treasures shall be used for the service of humanity and the Kingdom of God.

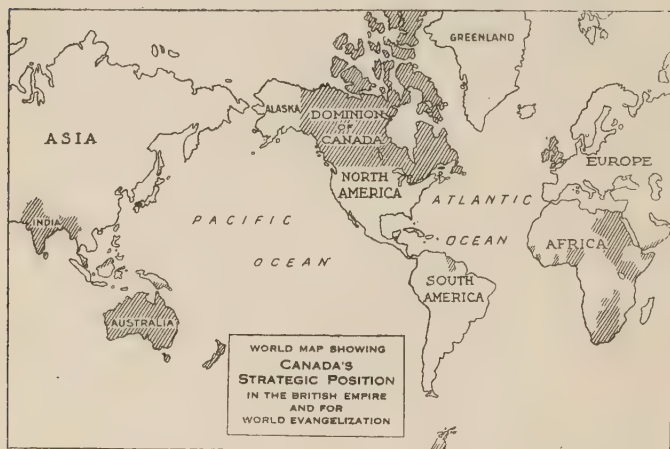
From ocean unto ocean
 Our land shall own Thee Lord,
 And filled with true devotion
 Obey Thy sovereign word;
 Our prairies and our mountains
 Forest and fertile field
 Our rivers, lakes and fountains
 To Thee shall tribute yield."

The Nation to be built on the foundation God has laid in Canada must be worthy, not only of the long ages of God's preparation, of the vast scale of that foundation and of the marvellous richness with which He has endowed it, but—one thing more—worthy also of the world location and strategic position of that foundation.

The Strategic Position of Canada

Canada has a strategic position as a site for Nation Building. The value of a building site in any community depends upon its nearness to the main arteries of business or to the choice residential sections. Careful study of the world map will make plain that the vast and rich foundation God has laid in Canada is tremendously

enhanced in value by its strategic position in regard to three great relationships.



First, **the strategic position of Canada in the British Empire.** The map shows at once three facts of outstanding importance, that Canada contains one-third of the area of the Empire, that this area lies in the Temperate Zone and is therefore best suited for settlement by our people and for the development of a strong nation, and that of all the Dominions over seas Canada is by far the nearest to the old Motherland. Naturally therefore to Canada have come in the past and will come in the future the large majority of emigrants from the British Isles.

What will it mean to the Empire when the young Dominions over seas come to their full growth? Conan Doyle, in "The White Company," put into the mouth of the Lady Tiphaine a vision of the day when England

should be driven out of her French possessions, and the English knight Sir Nigel, downcast, asked, "What of my own poor country?" The lady sat with parted lips and her breath came quick and fast. "My God!" she cried, "what is this that is shown me? Whence come they, these peoples, these lordly nations, these mighty countries which rise up before me? I look beyond, and others rise, and yet others, far and farther to the shores of the uttermost waters. They crowd! They swarm! The world is given to them, and it resounds with the clang of their hammers and the ringing of their church bells. They call them many names and they rule them this way or that, but they are all English for I can hear the voices of the people. On I go and onwards over seas where man hath never yet sailed and I see a great land under new stars and a stranger sky and still the land is England. Where have her children not gone? What have they not done? Her banner is planted on ice. Her banner is scorched in the sun. She lies athwart the lands and her shadow is over the seas!"

The vision is yet in the fulfilling but already we have seen the shadow of its coming. In the time of the African War it was said in Europe that "England stood alone," but as one of the English poets wrote:

She stands alone: ally nor friend hath she,
 Said Europe of our England, her who bore
 Freedom's own captains—Warrior queen who wore
 The glaive of conquest but to make men free,
 Then out from summer's home came o'er the sea,
 By many a coral isle and scented shore,
 An old-world cry Europe had heard of yore
 From Dover cliffs: "Ready, aye ready we."

And England smiled: Europe forgot my boys
The sons with whom old England stands alone.

The contingents sent at that time were only a first fruit and now the second crop has come. We are told that when the first instalment of the British regular army landed in France at the beginning of the war, a thrill of new courage passed through France, and that a few weeks later when the first contingent of the Canadian troops landed in England, a like thrill of gladness went through the Motherland. From the seven seas of the world they have been coming ever since, until from the Dominions and Crown Colonies and India have come to the aid of the Empire, unasked and uncompelled, over a million men. Strange, illogical Empire, that our enemies expected to fall to pieces, that has given to its children self government and freedom, has loosed the legal bonds only to find them replaced by ties of affection that bind more closely still, has given away its power to tax them only to have them tax themselves in money and men in such a willing tribute as no Empire in the world's history ever compelled from its subjects.

Nor do we ask but for the right to keep
Unbroken, still, the cherished filial tie
That binds us to the distant sea-girt isle
Our fathers loved, and taught their sons to love,
As the dear home of freeman, brave and true,
And loving honour more than ease or gold.

When the Dominions, full grown, stand side by side
with the Motherland, one in speech, one in their ideals
of justice and freedom and one in their most holy faith,

what will there be under God that they will not be able to do for the welfare of the Nations and the Kingdom of Jesus? Foremost among them in that day will be, because of its strategic position and opportunities, the Dominion of Canada.

Second, Canada's strategic position in regard to the United States. Another glance at the map will show Canada as the only country "always on top of the United States" as some one has jocularly said. Outside the British Empire and just to the South of our unfortified three thousand mile boundary line, is our great older sister the United States, one with us in speech and in democratic ideals. The wonderful growth in population, power and wealth of the United States in the last hundred years has never been equalled in history, and at the present there are only three Empires with larger population, Britain, Russia and China. The vastness of her own territory has enabled the United States to develop to this extent while still adhering to the Washington policy of avoiding outside political entanglements but they have now stepped forth to take their part in world politics.

Born largely of the same stock as ourselves, having the same speech, the same inheritance of faith and ideals and the same natural qualities there is always ready the plainness of family criticism, the danger of family quarrels and the possibility of splendid brotherly co-operation. One of the New York papers in a thoughtful article says, "The attitude of Britons and Americans is determined in the last analysis by a dim sense that each means to the other so much of good and evil. Our destinies cross. We are inextricably entangled one with

another, we know and the British know, that the most terrible consequences are involved in our relationship. Our feeling for France is the free friendship men give to those whom they meet only in their leisure. With the British we have to-day the discordant intimacy of business partners and family ties. We know that we cannot live apart, we have not yet learned to live together. We are close up to each other, bound in a common destiny, painfully aware of each other's faults and a little shrill about announcing them.

The task of sanity is to recognize this, and hold it in the front of all discussion. So involved are British-American relations that it is impossible to maintain them as they are. We must go forward to alliance or to enmity. Now and in the years immediately ahead this fearful decision will be made, and on it more than on any other decision will depend the happiness of the western world. To find the bases of understanding is the supreme British-American task. We turn for help to the two peoples who will find their security in such understanding, the two peoples most able to mediate, the people of Canada and the people of France."

In a thousand ways Canada is fitted to mediate. Bound to both by ties of race, religion, and commerce, our life is in many ways half way between that which is characteristic of the Motherland and of the daughter Republic. Under the Empire, yet our American cousins see that our system of Government is as democratic and more quickly responsive to public sentiment than their own. Ties of affection for the Home land, our political connection and the large influx of British settlers keep us in close touch with Great Britain. The emigration

from the Maritime Provinces to the New England States, the flow from Quebec to the factory towns of Massachusetts, the large number who went from Ontario to the Middle and Western States and now the large immigration yearly from the United States to our North West provide for a multitude of kindly family ties and an intimate understanding of one another. So for the future of the world as affected by the working together of the English speaking Empire and Republic, the position of Canada, as a mediator touching the life of both at so many points and along such a wide border line, is indeed strategic.

In the United States Civil War, some forty thousand Canadians fought on the side of the North. In the great world war among the Canadian troops are 7,500 from the United States and the entry of the United States into the war as an ally, the Union Jack and the Stars and Stripes flying for the first time side by side in war, will tend to blot out past differences and ensure future cooperation for world welfare.

Third, Canada's Strategic Position for World Evangelization. Speaking at the Canadian Missionary Congress in Toronto, Mr. N. W. Rowell, after referring to the way in which the improved means of communication had brought the nations of the world together in one community, said:

"What is Canada's place in this world community? She stands on the highway of commerce between Europe and Asia, her Eastern ports nearer Europe, her Western nearer Asia, than even those of our American neighbors to the South.

In the Middle Ages the Mediterranean was the great high way of commerce between the civilized nations of the world. With the discovery of America, its settlement and development, the Atlantic became what the Mediterranean once was. With the awakening of the Orient, where lives more than half of the race, the Pacific Ocean must be in the future the greatest highway among the nations of the earth, and during this century on and around this ocean, must the world's great drama largely be enacted. Canada with her face to the Pacific must in this drama play no inconspicuous part. We realize the position which Japan holds in the world's politics to-day. If we multiply the power and influence of Japan by ten, we may form some faint estimate of the position which China will hold in the days to come. Japan, China, India—all the nations of the East—are taking the science, the inventions, the military ideals, the western learning of our Christian civilization. And if these mighty forces are to be instruments in the hands of these Eastern peoples for their social and moral progress and uplift rather than instruments for their or our undoing, it will only be as they come to know Him "in Whom are hid all the treasures of wisdom and knowledge." "Will Canada help to give to these nations the moral energy and spiritual outlook of her Christian faith?"

We can, if we will, and we must. Japan, keen, sensitive, alert, aggressive, and that mighty slumbering giant China, already awakening, these we can treat as a "Yellow Peril" and without the spirit of Christ they will be, or we can treat them as friends, lay fair foundations in our dealing with them both in our country and

in their own, bring them the gospel that is our greatest treasure and so have them for mighty friends and fellow workers for the Kingdom of God. But for good or ill we are, as the map shows, of all the Christian Nations, their nearest neighbor. Already the Missionary Societies of our Canadian Churches have recognized this, for the largest part of our Canadian Foreign Missionary work is in Japan, China and India. For World Evangelization Canada is strategically placed.

Responsible in its position, wonderful in its preparation, magnificent in its vast stretches, marvellous in its richness and glorious beauty is the land that the Lord our God hath given us.

As one of our Canadian poets has prayed for Canada:

Long may Canadians bear thy name
 In unity and pride,—
 Their progress, like thy rushing streams,
 Roll a resistless tide;
 Their heart be tender as the flowers
 That o'er thy valleys grow;
 Their courage rugged as thy frost
 When winds of winter blow;
 Their honour brilliant as thy skies,
 And stainless as thy snows!

For a land prepared and reserved through the ages, so wide, so rich, so wonderfully placed, the Purpose of God must be a Nation that shall be His steward and make such immense wealth the means to magnificent spiritual achievements. "In thee shall all the nations of the earth be blessed."

CHAPTER II

EARLY DAYS AND THE FRENCH RÉGIME

IN the midst of the most magnificent scenery, the wilderness traveller finds his heart still more strangely warmed by the signs of man's presence, chips floating on the stream, a blaze on a tree trunk or the ashes of a camp fire, tokens of those who have gone before. As our great English poet has told us:

Love thou thy land with love far brought
From out the storied past and used
Within the present, but transfused
Thro future time by power of thought.

From the very earliest days the chips, that have come down stream to us are few. Traces of copper mining in the Lake Superior District reveal the presence of a more civilized race that had passed away before the Indians whom the first Europeans found in possession.

Early Days

In the far North, on the shores of the Arctic, were the roving bands of Eski-mo, much as they are to be found at present. From the shores of what are now Nova Scotia and the New England States, stretching over the northern parts of Quebec and Ontario and the prairie lands to the Rocky Mountains were various branches of the Algonquin family. Their most southern tribes were cultivators, but the northern being hunters only

were exposed to the extremes of feast or famine. On the southern shores of the Georgian Bay lived the Hurons, probably of Iroquois stock, an agricultural people, and living in fortified towns. On the northern shore of Lake Erie and crossing the river at Niagara Falls were the Neutral Nation of much the same type, while in what is now New York State, south of Lake Ontario, lived the fierce and hated Iroquois.

Tribal warfare, continually wiping out village and nation, caused great tracts of the country to remain uninhabited, and kept the total number small, probably no greater than the present Indian population. On the far side of the Continent, the Indians of the Pacific slope were of another type, with marked similarity to Asiatic races.

The Discovery of Canada. Old Welsh songs tell of a hero who found a land in the West, and the Sagas of Iceland sing of Leif Ericson and his Viking comrades, who about the year 1000 A.D., found, far to the west, "Markland" supposed to have been Nova Scotia. But the first discoverers of whom we have clear record were the Cabots, John and Sebastian, who sailing from Bristol, under charter from Henry VII, discovered the coast of Labrador in 1497, and in a second voyage, followed the coast southward as far as Cape Cod. Thus the English flag was the first to fly on the Canadian shore. The reward given to the Cabots for discovering Canada was £10—fifty dollars for finding Canada! But in England the Wars of the Roses were just over, and Henry VII was not interested in a land, which did not promise immediate returns, so that nothing was done to follow up the discovery.

The French Régime

Setting sail from St. Malo in France in the year 1534, Jacques Cartier, with two tiny vessels, found his way into the Gulf of St. Lawrence, and, at Gaspe, erected a huge wooden cross, claiming the country for the King of France. Thus began the French régime of which the historian Parkman has said:

“The French dominion is a memory of the past; and when we evoke its departed shades, they rise upon us from their graves in strange romantic guise. Again their ghostly camp fires seem to burn, and the fitful light is cast around on lord and vassal and blackrobed priest, mingled with wild forms of savage warriors, knit in close fellowship on the same stern errand. A boundless vision grows upon us; an untamed continent; vast wastes of forest verdure; mountains silent in primeval sleep; river, lake and glimmering pool; wilderness oceans mingling with the sky. Such was the domain which France conquered for civilization. Plumed helmets gleamed in the shade of its forests, priestly vestments in its dens and fastnesses of ancient barbarism. Men steeped in antique learning, pale with the close breath of the cloister, here spent the noon and evening of their lives, ruled savage hordes with a mild, parental sway, and stood serene before the direst shapes of death. Men of courtly nature, heirs to the polish of far reaching ancestry, here with their dauntless hardihood, put to shame the boldest sons of toil.”

It would be a marvellous picture of shifting lights and shadows upon stately figures if one could follow the European side of Canada's story through camp and convent and court, tracing great changes on this side of the water back to their source. One would find these as often in the whims of royal favourites as in the plans of statesmen, in the needs of kings as in their ambitions and rivalries, in the intrigues of the ecclesiastic as in the devotion of the saint. One would find them in the world struggle for religious freedom and in the strife between rival empires in which Canada was regarded as a mere pawn in the game, as Voltaire said, "You know that these two nations are at war over a few acres of snow, and that they are spending in this fine war much more than the whole of Canada is worth.

What historic vistas open as we turn to France and see Champlain sent out by "Henry of Navarre," then Henry IV of France, and realize that the whole history of Canada was changed on the day when the royal coach was stopped by the collision of two carts, and the assassin Ravallac, leaning in the window, stabbed not only his royal master but the hope of liberty for French Canada, thus making way for Cardinal Richelieu and Marie de Medici; or if we look at England and see Charles First, needing money to fight his Parliament, trading back Canada to the French for \$240,000, the unpaid balance of the dowry of his French Queen, or see Cromwell's Parliament, thrilled by the story of the Indian mission work of the Pilgrim Fathers in New England, authorising a fund for its support, part of which fund assists Indian schools in Canada to this day.

But in the French Regime there is a vision deeper

still that sees behind these shadows the working of the hand of God. It has been well said that, when the New World was discovered, God tried out three great nations, Spain, France and England, to see whether they were worthy to be put in trust of the new realms. Spain was tried, and to-day, of all her vast conquests, has not one foot of soil in the Western hemisphere. France, with her great sweep of territory stretching at one time from Acadia to Louisiana and how far West no man knew, to-day has two little rocky isles in the Gulf of St. Lawrence, a place for the spreading of nets. Now England is on trial, and the end is not yet, but will be what we make it. So the French Regime was the testing of a great nation by the hand of God, and the tragedy of its rejection from the place of its great opportunity.

Our Debt to the French Regime

In Canada we owe much to the men and women of the French Regime. We build upon their historic foundations, we enter into the inheritance of their discoveries, we emulate their courage, and, side by side with their descendants, we face the task of building our Nation, richer for the lives already built into our Dominion.

Our Debt for the Foundations Laid by the Early Settlers. The early settlers in every country learn through their sufferings and sacrifices to overcome its difficulties and dangers. They pay the price of the knowledge and comfort of their successors. In Canada, the two great foes were the winter climate and the hostile savage, and many a life was lost before these two were mastered.

The first voyage of Jacques Cartier, in 1534, was simply a hasty exploration of the lower Gulf of St. Lawrence, but in 1535, Cartier came back on his second voyage with three ships, ascending the St. Lawrence to the Village of Stadacona, where Quebec now stands. Leaving two of the ships in the St. Charles River, he pushed on to Hochelaga, the site of Montreal, where he found a palisaded Indian town and was warmly welcomed. After the reception they brought out their sick for him to heal, and he did his best by reciting part of the Gospel of John and the story of the Passion of our Saviour and praying for them, thus bringing to Canada the first Gospel message, however little understood.

Ascending the mountain, Cartier gave to it the name it still holds "Mount Royal," and then sailed down stream to winter at the little fort at Quebec. Here through cold and hunger and scurvy twenty five died, only three or four remained well, and Cartier ordered these, when any Indians were in sight, to beat the walls with sticks in order to give the impression of many men at work. Stealing some of the Indian Chiefs, they set sail for France with the breaking up of the ice. Not till five years later did Cartier return, when after another hard winter, he started for France meeting on the way Roberval's expedition, which also spent a hard winter and went home. Of LaRoche's colony of forty convicts left on Sable Island only eleven survived to be brought home five years later, and of Pontgrave's fur-trading post at Tadousac half died before spring. For the knowledge necessary to spend a comfortable winter in Canada the early settlers paid a heavy price.

Though fishing boats by hundreds came to the Newfoundland Banks for fish and traded with the natives for fur, there was no real settlement till the coming of "The Father of New France," Samuel de Champlain.

In the little sea port of Brouage, on the Bay of Biscay, there had grown up a boy who loved the sea and said concerning himself, "Of all the most useful and excellent arts that of navigation has always seemed to me to occupy the first place. For the more hazardous it is, and the more numerous the perils and losses by which it is attended, so much the more it is esteemed and exalted above all others, being wholly unsuited to the timid and irresolute. By this art we obtain a knowledge of different countries, regions and realms. By it we attract and bring to our own land all kinds of riches; by it the idolatry of paganism is overthrown and Christianity proclaimed throughout all the regions of the earth. This is the art which won my love in my early years and induced me to expose myself almost all my life to the impetuous waves of the ocean, and led me to explore the coast of a part of America, especially that of New France." There you have the boy grown up and the boy who never grew up, the man brave, daring, thirsting for adventure and knowledge of the unknown, loyal to his country, loving New France and desiring to see it really settled, believing with all his heart in his Church and desiring its extension, practical and statesmanlike in all his plans, but always the big grown up boy heart, clean, kindly, deeply interested in life, illustrating his maps with great fishes and ships with flags flying and cannon firing, with Indian fights and wild animals and forts in a way to warm any boyish heart, though this

was a Royal Geographer of France. Champlain became soldier and fought for Henry of Navarre by whom he was promoted and pensioned so that the King might have him near. When the King had conquered, Champlain went with a French ship in Spanish hire to the Isthmus of Panama, kept his eyes open, wrote a valuable report of the trip and was rewarded. When De Chastes, another noble friend of the King, desired to crown his life by planting the cross and the fleur-de-lis in New France, he at once chose as leader his friend Champlain, who was "soldier and sailor too." On the first voyage in 1603, in two tiny vessels, he went up the St. Lawrence till stopped by the Rapids at Lachine. Later Champlain came back, this time with the expedition of De Monts, a Huguenot, who set sail with a strange mixture of men of noble blood, thieves, and convicts dragged on board by force, with Catholic priests in accord with his charter and Huguenot ministers because of his own faith. They wintered first in 1604 at Isle St. Croix, on the border between New Brunswick and Maine, on a little island well suited for defence but bare and shut off in the winter by the icy tides from the mainland.

Champlain himself laid out the plans of the buildings, and De Monts and he, with the true settler's instinct, at once got gardens and fields under way and seeds planted. Of their seventy-nine men, thirty-five died of scurvy before spring. Wearied of the place, De Monts resolved to move to Port Royal in the Annapolis Basin on the North-west of Nova Scotia.

When his monopoly was withdrawn, waiting only for the ripening of his wheat that he might have samples to take back to Paris, De Monts, with Champlain, sailed

back to France. De Poutrincourt continued at Port Royal. Jesuits were sent out and the first converts baptised, old Chief Membertou being given the name of the King of France. But Argall's ships from the English Colony of Virginia destroyed the little settlement and so began the long war between the English and French Colonies.

De Monts turned in a new direction and in 1608 sent Pontgrave and Champlain out to found the new settlement up the St. Lawrence at Quebec. Here were laid the foundations of the first permanent settled life in Canada. Their first winter was terrible. One man was executed for mutiny, and of the twenty eight only eight survived to see the first boat from France in the spring. Undaunted, Champlain immediately began to plan for that exploration westward which, in the minds of the explorers for many a day, was to open the road to China and its riches, but the possibility of which depended on the friendship of the Indian tribes. He found that the tribes of Canada were united in hatred and fear of the Iroquois, and in his desire to enable the tribes within reach to settle down and so come under the religious instruction of his Church, he considered it necessary that they should be freed from the constant fear of these, their fierce enemies. The first battle was a victory for the French and their allies, for Champlain with two other Frenchmen, in full armour, and with their arquebuses, went with an expedition down Lake Champlain, and in the first encounter the noise of the guns and their power to kill at a distance put the Iroquois to flight.

Thus began the long contest which, in after years, took French troops to the heart of the Iroquois towns

and on the other hand brought the Iroquois war parties to the very gates of Quebec in pursuit of the refugee Hurons, caused the massacre of the French inhabitants at Lachine, and in the end wiped out all the missions of the Fathers and the nations to whom they had gone. Yet it is hard to see how Champlain could have avoided the choice or made it differently.

Hearing of the assassination of Henry IV, Champlain had to leave the garden at Quebec in which he had growing corn, wheat, barley, various vegetables and a small vineyard of native grapes, and in which the next year he was to plant the first roses from the Old Land, and sail home to France for aid. Coming back, Champlain explored the Ottawa as far as the Isle des Allumettes.

In France, Champlain's zeal for the conversion of the Indians led him to seek the assistance of the Recollet Friars, a branch of the Franciscans, who had a house of their order near his old home at Brouage. One of the missionaries sent out, Father Joseph le Caron, went with Huron visitors at Quebec up the Ottawa, down the French River and South on the Georgian Bay to the towns of the Hurons. Champlain followed. With these Hurons Champlain crossed to Lake Simcoe, down to Lake Ontario at the Bay of Quinte, then over Lake Ontario to the Iroquois country where they attacked an Iroquois town. Owing to the lack of discipline among the Hurons, the attack was a failure; Champlain was wounded and the retreat began. Disappointed by the refusal of an escort down the St. Lawrence to Quebec, as they had promised, Champlain was forced to winter with them. When at last he arrived at Quebec in July he was welcomed as one from the dead.

For the next few years one gets glimpses of Champlain struggling hard for his new beloved New France in the midst of a thousand difficulties. The fur traders would not settle or help real settlement; the control passed from the DeCaens, who were Huguenot merchants, to the Duke de Ventadour, a Catholic enthusiast who sent out the Jesuit Fathers. Then the new Company of One Hundred Associates was formed under Cardinal Richelieu, who purged the colony of Huguenots, and saw to it that every emigrant to New France should be a Catholic. Their supply ships in 1628 were all captured by the English expedition under Kirke, to whom in the following summer the starved little garrison of sixteen men surrendered. Champlain was taken prisoner to London and there released as peace had been made some months previously. It was questioned in France whether it was worth while taking back the Colony, but the enthusiasm of Champlain prevailed and, after three years in English hands, Quebec was taken over and the following year Champlain came back. Two years later, on Christmas Day 1635, this great Canadian pioneer, stricken with paralysis, passed away.

A man of great courage, wide vision, earnest faith, absolutely clean and unselfish in purpose, consecrating his life to the purpose of Christian settlement in Canada, he left a name untarnished, and set for all Canadians a splendid example. That Champlain failed to bring about a real settlement, that after twenty years of his leadership there was only one family at Quebec making their living by agriculture, Canada's first settlers the Hebert family, was due to the lure of the fur trade and that the men sent out came not to settle but to trade.

By his gardens and planting Champlain proved the fertility of the soil and paved the way for the settlers of later days.

Missionary Spirit and Example in the French Regime. Against the dark background of the history of the Roman Catholic Church of the age in Europe stands the shining example of many of its early Canadian missionaries. We differ from them in doctrine and methods, but among the inspiring pages of our Canadian story will always be those recording the lives and, in so many cases, the martyr deaths of the heroic men and devoted women of the French Regime, whose one purpose in coming to Canada was the salvation of souls.

Practically all the early charters bound those to whom lands in New France were given to support missionaries, but this was more honored in the breach than in the observance.

The settlement at Montreal was wholly and solely a missionary enterprise. The Island of Montreal was at this time without inhabitant, the Indian town of Cartier's visit having been completely destroyed. In France a nobleman claimed, while praying, to have heard an inward voice telling him to found a new Order of Nuns, and with them to establish a hospital on the Island of Montreal. An earnest young priest felt led to support the plan. They secured a title to the island and made their plans, which included forty men to build, farm and fortify, and secular priests for preaching and nuns for teaching and for the hospital which through its ministrations to white and Indian alike, was expected to be a means of converting the patients, a forerunner of medical missions. Because of the exposed situation of

Montreal as an outpost toward the Iroquois country this was likely to be of immediate use. For the head of this mission the Associates were fortunate in securing Paul de Chomedy, Sieur de Maisonneuve, a strong, clean, brave and devoted soldier, who in answer to his father's objections to his undertaking the mission, quoted—"There is no man that hath left house, or brethren, or sisters, or father for my sake but he shall receive an hundred fold."

The Colonists arrived at Quebec too late to go on to Montreal that year, and during the winter every pressure was brought to bear to have them settle near Quebec. To this Maisonneuve replied—"I am honor-bound to accomplish my mission though all the trees of the Isle of Montreal should change into as many Iroquois." The little flotilla of four boats arrived at their destination singing a hymn of praise in May, 1642. At their first service Father Vimont said to them—"You are a grain of mustard seed that shall rise and grow till its branches overshadow the earth. You are few, but your work is the work of God. His smile is on you and your children shall fill the land," a prophecy we may well apply to Canada as a whole.

They had time to build before the Iroquois heard of their coming. The hospital for a time was empty, for all were wonderfully healthy. Maisonneuve, fulfilling a vow of thankfulness that the December rise of the river had not swept their buildings away, carried a heavy cross to the top of the mountain and to it pilgrimages were made. The Iroquois, pursuing some Algonquins, found the Colony and from that time on there was continual danger. The Iroquois skulked among the houses

at night, and lay in wait in the woods by day. When shouts and shots told of an attack, the nuns used to run to the belfry and ring the alarm. One of them says—"From our high station we could sometimes see the combat which terrified us extremely, so that we came down again as soon as we could, trembling with fright and thinking that our last hour was come." Father LeMaitre, out watching some labourers, found an ambuscade of Indians and, drawing his sword, faced them all to give the labourers time to escape, but was himself killed. Father Vignal, going to one of the islands in the river opposite Montreal, was taken by Iroquois and carried over to the shore at St. Lambert, and there, as he was too badly wounded to be taken to their villages for torture, he was killed and his body roasted and eaten. In one sally forced by the impatience of his men, Maisonneuve was deserted by them and had to personally cover their retreat.

To Quebec had come in earlier days, Madame de La Peltrie, wilful, enthusiastic and fantastic but devoted, bringing with her a little group of consecrated women. Of these one has left a record of a remarkable combination of strange visions with unusual capacity and practical organizing ability. Of another there has come down to us only the following description of a delightfully human ministry: "Her disposition is charming. In our times of recreation she often makes us cry with laughing; it would be hard to be melancholy when she is near," no small help to the women in those strenuous days.

To Montreal also came a band of earnest women. Mlle. Jeanne Mance, of a high family in France, consecra-

ted from childhood, though not feeling called to the cloister, came to be head of the hospital. Later on arrived Marguerite Bourgeois, daughter of a tradesman, having no rapt visions or trances, but with great common sense, womanly tenderness, sympathy and affection, a motherly teacher of children, worthy pioneer of Canada's school teachers. In this gentle woman and in the martial figure of Maisonneuve, the historian Parkman declares "we find the true heroes of Montreal."

Far away to the Westward, at the foot of the Georgian Bay, among the Hurons, had meantime been begun a mission that was to leave an undying name for missionary courage, devotion, martyrdom and tragic blotting out of both missionaries and people. Reached first by the Recollet Father LeCaron, the Recollets had been replaced by the dauntless vanguard of the Jesuit Fathers. Father le Jeune, Superior of the Jesuits, and first to arrive at Quebec, has left the story of his wanderings in winter with a band of Montagnais, in his endeavour to learn the language. So vivid are the "Relations" that one can see the Father alternately chilled by the cold and roasted by the fire in the wigwam, with eyes blinded by the smoke rushing out into the winter air to read his breviary by moonlight till forced in again by the cold—"Unhappy infidels who spend their lives in smoke, and their eternity in flames."—is his own description. But worse still were the taunts of the sorcerer who dwelt in the tent, the filthy conversation and conduct and the evil words supplied him for holy themes as he tried to translate his message.

The Recollet Father Le Caron tells of his journey to the Huron towns and its trials but ends with the note of

courage—"It would be hard to tell you how tired I was with paddling all day, with all my strength, among the Indians; wading the rivers a hundred times and more, through the mud and over the sharp rocks that cut my feet; carrying the canoe and luggage through the woods to avoid the rapids and frightful cataracts; and half starved all the while, for we had nothing to eat but a little sagamite, a sort of porridge of water and pounded maize, of which they gave us a very small allowance every morning and night. But I must needs tell you what abundant consolation I found under all my troubles; for when one sees so many infidels needing nothing but a drop of water to make them children of God, one feels an inexpressible ardor to labor for their conversion and sacrifice to it one's repose and life."

The first "Manual for Canadian Missionaries," as we would call it, published in Paris by the Jesuits only five years later, in 1638, shows a finely practical and kindly grasp of the needs of the new work,—“You should love the Indians like brothers, with whom you are to spend the rest of your life. Never make them wait for you in embarking. Take a flint and steel to light their pipes and kindle their fires at night; for these little services win their hearts. Try to eat their sagamite as they cook it, bad and dirty as it is. Fasten up the skirts of your cassock that you may not carry water or sand into the canoe. Wear no shoes or stockings in the canoe, but you may put them on in crossing the portages. Do not make yourself troublesome, even to a single Indian. Do not ask them too many questions. Bear their faults in silence, and appear always cheerful. Buy fish for them from the tribes you will pass; and for this purpose

take with you^{of} some awls, beads, knives and fishhooks. Be not ceremonious with the Indians; take at once what they offer you—ceremony offends them. Be very careful when in the canoe that the brim of your hat does not annoy them. Perhaps it would be better to wear your nightcap. Remember that it is Christ and His cross that you are seeking and if you aim at anything else, you will get nothing but affliction for body and mind.”

Another of their pamphlets published later gives the following list of missionary qualifications, with which we can all heartily agree:—

“To convert the savages one does not need so much science as goodness and a really solid character. The four elements of an Apostolic man in New France are kindness, humility, patience and a generous charity. Too flaming zeal burns more than it warms and spoils everything; it needs great broadmindedness and condescension to attract little by little these savages. They do not understand very well our theology, but they understand perfectly our kindness and our humility and allow themselves to be won.”

Well did the Fathers carry out these instructions! If at times one pities their limited idea of God and their faith in the efficacy of baptism of infants to “make little Indians into little angels,” yet they risked their lives times without number to administer the rite to dying children, and these were the doctrines of their church. In all manner of effort to help their charges, the Fathers, by an abundant hospitality, by constant ministrations, by practical teaching, by labor with their own hands, by staying with them to the death, revealed a mighty and unselfish love.

In the Huron towns the missionaries had much to bear from famine and hardship and ill-treatment. During one year of pestilence and smallpox the Hurons blamed the evil upon their visitors and planned their death. The Fathers fully expected death and prepared for it. After the custom of the Hurons for those about to die they boldly gave a "farewell feast." Their very boldness disarmed their enemies and the trouble passed.

It would be pleasant to dwell on the daily life of the Fathers, the simple marvels of their possessions in the eyes of the Indians, the prism and magnet, the Captain Clock that at twelve said "Hang up the Kettle," and at four "Get up and go home," which their guests obediently did. It would be pleasant also to stay with them for dinner and hear the grace said in Huron and listen to the daily Bible chapter read during the meal. But the storm soon broke.

The first blow fell upon Father Isaac Jogues on his way from Quebec with supplies. His convoy surprised and he himself wounded, he was taken to the Iroquois towns and there horribly tortured in one town after the other. Escaping to the Dutch he reached France but came back to Canada, and in a time of peril was sent back to the Iroquois as a messenger. No wonder he dreaded it, but he went back, did his mission, returned to Montreal, and once more went back as a missionary to the Iroquois. During his first captivity he had amazed the Indians by his willingness to help even the women in their drudgery, and at the same time by his courage and firm rebuke of any who spoke disparagingly of his faith. The last time he went back he was seized, tortured and finally killed.

The town of St. Joseph was surprised by the Iroquois. Father Daniel urged his people through a gate on the side of the palisade opposite to the attack, but himself stayed to save others. Coming from the Church, in full vestments, he confronted the Iroquois so bravely that, when they killed him, they bathed their faces in his blood to make themselves brave. Eight months later the town of St. Louis was attacked and all fled but eighty warriors. The two priests, Breboeuf and Lalemant, remained to cheer the fighters and bless the dying. They were taken prisoners. Breboeuf, bound to a stake, persisted in exhorting the Huron converts who had been taken prisoners till the Iroquois cut off his lip and thrust a hot iron down his throat. Then they hung red hot hatchets around his neck, baptised him in mockery with boiling water, cut flesh from his limbs, but still he faced them bravely till at last they killed him, and then came in crowds to drink his blood that they might be made brave. Lalemant, tortured all through the night, was killed in the morning.

At the town of St. Jean near by, among the Tobacco Indians, when the attack was made, Father Garnier running from one house to the other administering baptism and absolution was shot, but coming to consciousness, strove to crawl to a dying Huron near him to administer absolution, and was then killed with a hatchet. Father Chabanel was killed by a renegade Huron in the woods.

The Huron nation sought safety in flight and the Fathers, moving all their possessions, sadly set fire to their church and buildings lest they harbour the Iroquois, and went with their flock to Christian Island. After

an awful winter of famine and death, the remnant moved up the Georgian Bay to French River and down the Ottawa, nor would they stop till they got to Quebec. The nation was destroyed and the mission had come to naught, but whatever we may think of the type of Christianity it brought and the method of salvation it proclaimed, it has left an imperishable example of missionary heroism.

Further references to the Roman Catholic Church will be found at the end of this chapter under "Our Heritage from the French Regime," in Chapter IV under "The Huguenots," where the terrible persecution of the Huguenots in French Canada is dealt with, and in Chapter V under "French Evangelization."

Our Debt to the Explorers of the French Regime.

We owe much to the indomitable energy and courage of the early French explorers. With scanty equipment, in the face of unknown perils and suffering great hardship, they opened up the whole middle and west of the Continent. St. Luson pushed on to Sault Ste. Marie. Father Albanel started up the Saguenay to find Hudson's Bay. Two Montreal traders, Groseilliers and Radisson, trading beyond Lake Superior, heard of a great body of water to the North, and being unable to get help from the French Company went to Boston, Paris, and finally to England, where they gained the ear of Prince Rupert, were given two vessels, reached Hudson's Bay, built Fort Charles and thus founded "The Company of Adventurers trading into Hudson's Bay," or as we call it "The Hudson's Bay Company."

Father Marquette, with Louis Joliet, a young Canadian, was sent West to trace the story of a mighty river, found the Mississippi and followed it as far as the mouth of the Arkansas. The story of LaSalle is worthy of a high place in our annals for his invincible courage, ultimate success and tragic fate. A young man comfortably settled, owning a farm near Lachine, hearing from Indians of a great river that flowed into a distant sea, he sold his farm and wandered far West finding the Ohio and Illinois Rivers. Returning he was given the Seigniorship of Frontenac (Kingston) and immediately mortgaged it to start west. Building a fort at Niagara and a vessel, the "Griffin," on Lake Erie, he reaches the lower end of Lake Michigan. He crosses to the Illinois, builds a fort, goes back for supplies, his men prove traitors, the "Griffin" is wrecked and another vessel with his supplies from France is lost in the St. Lawrence. He comes on foot to Lake Erie with incredible suffering, goes back to rescue his Lieutenant Tonti, finds him, then travels back to Canada for fresh supplies. Back once more to the Illinois, this time in canoes, he follows the Mississippi to the Gulf of Mexico, and in 1682 takes possession of the country giving it the name Louisiana in honour of his King. He is successful at last, only to be murdered by one of his own men when trying to found a colony in Louisiana five years later.

The opening of the Northwest owes much to Pierre de La Verendrye who, when in charge of a small post at Lake Nipigon, heard the story of the Western Ocean and, through much trouble and at his own charges, founded forts, one where Portage La Prairie now stands and another, Fort Rouge, whose name is still

preserved in one of the suburbs of Winnipeg. Two of his sons later pushed West to the Rockies. On this trip they, first of white men, came in sight of the main range of the northern Rocky Mountains, and on their way back, taking possession of all this territory in the name of Louis XV of France, buried the customary lead tablet on the West bank of the Missouri River, just opposite the City of Pierre, the capital of North Dakota. The tablet had been prepared in Quebec in the year 1741 but was buried in March, 1743, as shown in the inscription scratched upon the back by the Chevalier de La Verendrye and signed by two of the party. This tablet was found in 1913, after a burial of 170 years, by a school girl near the public school at Fort Pierre.

Both the Canadian map, on which are marked the various dates of discovery, and the names all the way down the Mississippi are a testimony to the daring of the explorers of the French Regime and of our debt to them for opening up the Continent.

The Inspiration of its Patriotic Examples. In addition to those already mentioned there stand out clearly in the old pages many men and women of noble character and of deep love for Canada.

Count Frontenac, Governor of Canada, stern old Indian fighter, at his first Assembly stated in his address,—"The true means of gaining the favour and support of our King is for us to unite with one heart in labouring for the progress of Canada. As for me, I shall esteem myself happy in consecrating all my efforts and if need be my life itself, to extending the empire of Jesus Christ throughout all this land, and the supremacy of our King over all the nations that dwell in it." Right well did

he redeem his words, by his wars against the English Colonies, his constant fight against the claim of the Church to civil supremacy, and by his deliverance of the Colony from the Iroquois terror, making two expeditions against them, though the last time he had to be carried part of the way in a chair.

Just before Frontenac, Talon, the good Intendant, had made serious efforts to establish settled life and industry in Canada, and had worked most heartily with Louis XIV and his great minister Colbert in their policy of settlement. Ship building was started, model villages were built, industries were encouraged, a brewery was built so that beer might replace the stronger liquors, and trading with the West Indies commenced. The Regiment of Carignan-Salieres had been disbanded in Canada. Both for these men and for the hundreds of other single men sent out, it was necessary to provide wives. In Talon's time came out those picturesque shiploads of "the King's Brides," who were lined up at Montreal and Quebec for the choice of the suitors. On marriage the couple were given an ox, a cow, two pigs, a pair of fowl, two barrels of salt meat and a gift of money. At this time too a bounty was given to men marrying before twenty and to girls marrying before the age of sixteen. Fathers of young people unmarried past these ages were fined, and bachelors were forbidden to hunt, trade or fish. Bounties too were given to those having ten or more children.

From the dark days of Indian warfare the names of two young people stand out gloriously. When the whole Colony trembled at the news that a large war party of Iroquois had wintered up the Ottawa and were to come down in the spring, a young man, at Montreal, named

Adam Daulac, gathered round himself sixteen others and asked permission from Maisonneuve to go with his companions of this Crusade up the Ottawa there to meet the invaders on the way. The attempt was certain death and Maisonneuve reluctantly consented. The young heroes received the Sacrament and started upon their journey. They had an unexpected reinforcement, an Algonquin Chief, Matuvemeg, and three warriors and the Huron Chief, Annohatoha, with thirty-nine men who had challenged each other to a trial of strength, and this expedition provided a good opportunity. The Huron men afterwards deserted, but their Chief and the Algonquins remained faithful. At a little palisaded fort at the foot of the Long Sault the little company had not long to wait. Beating off for five days the first attack of a band of 200 Iroquois, who sent for their main body of 500 men, and for three days more, in thirst, and hunger, and weariness, the larger attack, the little band repulsed the whole of the savages with heavy losses. At last in a great assault the little fort was breached and the defenders all slain.

Eight days of varied horrors passed! What boots it now to tell
How the pale tenants of the fort heroically fell?
Hunger, and thirst, and sleeplessness—death's ghastly aides—at
length
Marred and defaced their comely forms, and quelled their giant
strength.

The end draws nigh—they yearn to die—one glorious rally more
For the dear sake of Ville Marie, and all will soon be o'er;
Sure of the martyr's golden Crown, they shrink not from the Cross,
Life yielded for the land they love they scorn to reckon loss!

Dead—but immortalized by death—Leonidas of France!
True to their oath, that glorious band no quarter basely craved;
So died the peerless twenty two, so Canada was saved.

Dejected by the great losses inflicted upon them by so small a force the Iroquois turned back home, and the Colony was saved.

Twenty miles below Montreal lay the little farm fortress of Vercherés, where Madeline, fourteen year old daughter of the Seignior, held the Fort for a week during an Iroquois raid. Her father and mother were away, the settlers out in the fields at their work, the garrison but two soldiers, an old man of eighty, and her two little brothers of twelve and ten years, with women and children, when the attack came. Madeline, pursued and shot at, managed to reach the fort, bar the door, get the breaches in the wall closed, put courage into the soldiers who were about to blow up the fort and that night, in a driving storm kept watch with her two brothers and the old man, one on each bastion of the Fort, deceiving the enemy with their sentinel cries of "All's well," while the two soldiers were with the women in the blockhouse. After days of siege, relief came from Montreal, when the officer found everything in order and a sentinel on each bastion. "It is time to relieve them, Monsieur" said Madeline "We have not been off our bastions for a week." Our hearts go out too toward Madame de La Tour for her brave defence of her husband's fortress at the mouth of the St. John. Many another gallant name shines on the pages of the French Regime but corrupt officials were there also. They hindered the work of settlement, deprived the country of inhabitants and the soldiers of the help they needed—and the end came.

*Weighed in the Balance and Found Wanting—
The Empire Taken Away*

The causes that brought about the downfall of New France are to be found, not only externally in the growing opposition of the English colonies, but chiefly in the very life and constitution of New France itself.

From the very beginning the Colony had been burdened by three great and crushing monopolies, the monopoly of an autocratic government, the monopoly of trade under one Company or another, and the monopoly of an autocratic church; yet the very atmosphere of a new land, where men have broken away from old surroundings and have to meet new circumstances, tends to freedom in thought and action, and is antagonistic to all three.

The French Government, growing steadily more absolutist toward its fall in France in later years, withheld self government from the men on the ground, and by its paternalism, took away both the opportunity for self reliance and the desire for self help. It refused them liberty to trade, and then pauperized them with remittances from France. All disputes, and these were many, had to be referred for settlement to the authorities in France, the complaints going with one ship, the answers coming back perhaps the following year, the defence answering months later, and meantime disorder and division prevailed.

The failure one after another of the trading associations with their monopolies led only to the establishing of others, and the inhabitants were either starved or forced to become outlaws and illicit traders.

The Church too, as soon as it had gotten a foothold, carefully excluded the Huguenots, disciplined any who showed the slightest tendency to liberty of thought, and at times exercised a most rigid censorship over the lives of the inhabitants, burning books, other than books of devotion, giving instructions as to the dress, ribbons, and even the curls of the young ladies.

The three monopolies moreover quarreled continually. The trade monopoly accused both Church and Governors of illicit trading in furs for their own profit. The Church, under Bishop Laval, fought with noble courage and devotion against the supply of brandy to the Indians by the traders and also fought just as strongly for the supremacy of the Church in civil affairs. The Governors sided now with the traders and now with the Church. Each of the three fomented division and jealousy between the other two to gain its own purpose.

This spirit of division penetrated the whole life. Quebec was jealous of Montreal, Montreal again of the establishment of Fort Frontenac, now Kingston, the Jesuits of Quebec and the Sulpitians of Montreal carried their struggles to Paris, and even to Rome itself, and intrigued against one another at far away posts in the West and down the Mississippi.

The trading Company fought the *coureurs de bois*, the independent fur traders, on the one hand, and discouraged settlement on the other as tending to spoil the fur trade.

Moreover, where monopoly is, there always appears, not only legislation growing ever more restricted till it becomes farcial and produces general outlawry and confusion, but also the darker stain of corruption.

This grew ever greater until in the end it culminated in the regime of the Intendant Bigot which robbed king and army and settlers, and at the critical moment failed them all. As Montcalm said: "What a country! Here all the knaves grow rich and all the honest men are ruined."

France had failed. The whole scheme of triple monopoly had brought its own fruitage of failure and, weighed and found wanting, the kingdom was taken away. To failure within was added ever increasing attack from without, but it is significant that the crowning victory of the long English attack was brought about directly by the corruption and divided councils of the end of the French Regime.

At Quebec, facing the attack under Wolfe, were three men in charge; Vaudreuil the Governor, a small man, fussy, incapable and confident in his own judgment, yet having the supreme command; Montcalm, a soldier of splendid record, yet actually commanding the regular troops only, and that under Vaudreuil; last of all Bigot, the Intendant and civil authority, a thorough knave, yet responsible for the supplies for the troops.

The story of the surprise attack by General Wolfe, the climb up the steep path and overpowering of the weak guard at the top, and in the morning the triumphant battle on the Plains of Abraham is well known. But with all due credit to Wolfe and his splendid men, history has to record that Montcalm had foreseen the point of danger and sent a battalion of his regulars to guard the height, but this battalion was withdrawn by order of Vaudreuil, and a little group of colonials under an incompetent officer left in charge. Later, Montcalm

ordered the same battalion back to the top of the path, but Vaudreuil countermanded the order, saying he would see to it in the morning. When the morning came it was too late, the thin red lines stood on the Plains of Abraham and the French Regime passed away, the victim not only of the bravery of its enemies but of its own faults.

Our Heritage from the French Regime

When the French Regime passed away there remained to Canada a twofold inheritance, the French race and the Roman Catholic Church. The French Canadian is much more akin to his British fellow citizen than either are apt to think. In the English race there is a large Norman strain, and the early French Canadians were largely of a similar stock from Normandy and Brittany. The British student of the early days of Canada will see many characteristics similar to those of his own people. The barrier of language keeps the two races apart, prevents their recognizing one another's good qualities, and gives us the ever present danger of race cries, used generally by both sides to defeat the purposes of good government. Here too is our "bi-lingual question."

While the ruins of the French Regime crumbled away, there rose out of them the Roman Catholic Church, whose organization remained intact and which under an alien Government became the rallying centre of the French Canadian race. Politically this Church, strongly established in the Province of Quebec by the terms of capitulation, and still adhering somewhat to its old doctrine of supremacy over the civil power, has in the

last fifty years noticeably lost a large measure of its control of the votes of its members.

Educationally, the ideals of the French and of the Roman Catholic Church are different from our English and Protestant aims, and to us their schools seem better adapted to producing good Roman Catholics than well equipped citizens, in the lower grades, content with too low a standard, and in the higher grades more literary than practical. Here arises in all our provinces the vexed "Separate School" system.

Religiously, as Protestants, we feel that the use of relics, tokens and images, all tend, especially in the ignorant, to practical idolatry; that Mariolatry, the interposition of saints and the priesthood, according to their theory, are all barriers between the Eternal Father and His children; that forms and ceremonies are apt to take the place of that righteousness which is by faith alone; that to commit the Bible to the official interpreters only is to close to the people a mighty inspiration and shut out the only light of life. On the other hand we recognize with gratitude the many noble and truly Christian lives among our Roman Catholic fellow citizens and the growing co-operation of both priests and people in moral and political reforms, and in the upbuilding of the Canada that is to be.

Our problem is to appreciate and co-operate with the best in their race and faith and, by sharing with them the blessings of our own, unite both in building up in Canada "His Dominion."

CHAPTER III

COMING OF THE ENGLISH AND THE CENTURY OF PREPARATION

The Coming of the English

CONTRAST between the French and English Colonies. The hauling down of the flag of the French Regime with its golden fleur-de-lis and the hoisting of our British Union Jack meant far more than a mere transfer from one Empire to another. Little though some of the combatants may have realized it, the fight was one not only between Empires but between great and tremendously antagonistic principles. The American historian Parkman has well said—"In the Valley of the St. Lawrence, and along the coasts of the Atlantic adverse principles contended for the mastery. Feudalism stood arrayed against Democracy; Popery against Protestantism; the sword against the ploughshare. The priest, the soldier and the noble, ruled in Canada. * * * *

If we search the world for the sharpest contrast to the spiritual and temporal vassalage of Canada, we shall find it among her immediate neighbors, the stern Puritans of New England, where the spirit of nonconformity was sublimed to a fiery essence, and where the love of liberty and the hatred of power burned with sevenfold heat. The English colonist, with thoughtful brow and limbs hardened with toil, calling no man

master, yet bowing reverently to the law which he himself had made; no lover of war, yet if need were, fighting with a stubborn indomitable courage, and then bending once more with steadfast energy to his farm or his merchandise—such a man might well be deemed the very pith and marrow of a commonwealth.”

The coming of the English therefore meant that the threefold monopoly that had ruled the French Regime was replaced, the absolutist rule of the French King by a democracy steadily fighting its way to self government, the Church that exterminated the Huguenots and all liberty of thought in religion by the open Bible and the Protestant faith, the trade monopolies by freedom of commerce.

The whole genius of the French and English Colonies was absolutely opposed the one to the other. In New France the two great motives were the missionary crusade and the desire to exploit the fur trade, the soldier and priest and trader are prominent, the settler for many a year neither present nor wanted. The early ships to the St. Lawrence bore a mixed freight of the French nobility whose training unfitted them for manual labour, of fur traders and adventures, and also a good percentage of criminals released from prison for the expedition.

The “Mayflower” brought over hardy yeomen of England with their families, men trained to cultivate the soil, who came to make homes in New England as they lovingly called it, and to realize in the new land their ideas of civil and religious liberty. They rooted themselves in the soil, bleak and barren as were the parts in which they first settled, and it was an avalanche of

pioneer homes that finally overflowed the Alleghanies and broke against the far flung French outposts. From the far North the Hudson's Bay trader cut south and west into the French fur trading routes, and the New Englanders cut westward to the Lakes and the Ohio and Mississippi across the line of forts which the French built to hold them back. Conflict was inevitable in the nature of the people, of their principles and of their inland trade, and conflict was continual from the first.

The Coming of the English in Conquest

The first blow in the war was struck in 1613, when Argall's force from Virginia destroyed the little French settlement at Port Royal, and it ended only with the Treaty of Paris in 1763—a hundred and fifty years of war. Port Royal gives a good example of this continuous strife, for it was captured by the British five times, given back by treaty four times, unsuccessfully attacked by the British three times and by the French once, once captured by pirates and once by the Revolutionary forces of the United States.

There were brave victories and shameful defeats and terrible Indian raids on both sides. The details of the strife we need not now remember if we only carry away the thought, that the price paid that the flag we love and the principles we cherish might prevail in Canada was exceedingly great and heavy, and that we owe it to the thousands who died so to live that their sacrifice may be made worth while.

The issue of the conflict could not be in doubt. The New England colonies had rooted in the country, drew

their strength from it, had greatly increased over the French in both numbers and resources, though their extreme independence needed more than one war to teach them co-operation; while the mobility of the French and their autocratic rule gave them the advantage of quick and united military action and enabled them to make a long and splendid defence.

The first part of Canada to come permanently under the British flag was Acadia. Exposed to attack by sea both from England and the New England States, Port Royal was taken by the Boston people in 1710, and the Treaty of Utrecht in 1713 confirmed to Britain the possession of Newfoundland, the Hudson's Bay territories and Acadia which included Nova Scotia, New Brunswick and part of Maine but not Cape Breton.

After thirty years of troubled peace war began again. The French had established a strong fort at Louisbourg in Cape Breton which was taken by the New England expedition under the merchant, William Pepperel. The expedition sent by France the following year to recapture it was wrecked by storms, and the fleet sent a year later for the same purpose was defeated by the British ships. The peace of Aix la Chapelle restored Cape Breton to France. Troubles in Acadia during this time led to the establishment of Halifax, with a large settlement of disbanded soldiers, and also to a large settlement, west of Halifax in Lunenburg Co., of Germans brought from the English King's German territory. This was planned as an offset to the strength of Louisbourg. At this time too came the expulsion of the Acadians who refused to take the oath of allegiance to the English King, and whose sad story as told

in Longfellow's "Evangeline" has aroused a sympathy more warm than just.

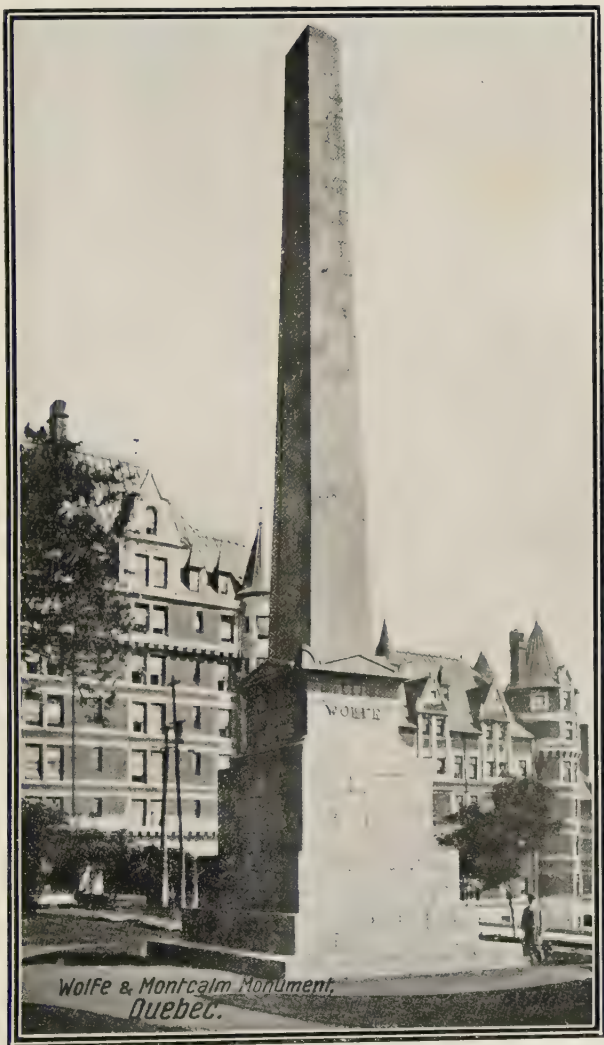
The peace settled nothing of the matters in dispute and was soon violated. Both sides had been strengthening their positions. British settlers moved to the Ohio, where the French officers warned them off. George Washington comes into the story as the messenger of the Governor of Virginia warning the French to leave Fort Le Boeuf on the Alleghany. After the French refusal, Washington was sent with an expedition to drive them out but was himself forced to surrender at Fort Necessity. The war went on with alternate victory and defeat. France sent out the Marquis de Montcalm, a brave and tried soldier. In England arose the great William Pitt with his fine choice of leaders.

Montcalm did wonders. He defeated the British at Oswego and again at Fort William Henry and Ticonderoga on the Richelieu-Champlain route of attack, but the British fleet had cut off all supplies from Canada. Louisbourg was taken in 1758 and in 1759 three British expeditions set out, one against Niagara and the Western French forts, one again up the Lake Champlain route and the third under Wolfe against Quebec. The first two succeeded but too late in the season to follow the St. Lawrence down to Montreal as had been planned. The expedition against Quebec culminated in that memorable battle on the Plains of Abraham. The British thin red line waited till the enemy were within forty yards then fired as one man. The shock was terrible, and at the second volley the French regiments melted away and the charge of the Highlanders drove the remnants from the field.

The victory cost the English some 650 men and the French about twice as many, figures that seem very small in the light of the casualty lists of the great war of to-day, but figures that were heavy enough and that included the brave leaders on both sides. Happy was the thought that gave to both men one common monument at Quebec, with Wolfe's name on one side of the shaft and Montcalm's upon the other, and on the front—"Their courage gave them the same death, history the same reputation and posterity the same monument." As one of our Canadian poets has said:

Wolfe and Montcalm! two nobler names ne'er graced
The page of history, or the hostile plain;
No braver souls the battle faced,
Regardless of the danger or the pain.
They passed unto their rest without a stain
Upon their nature or their generous hearts.
One graceful column to the noble twain,
Speaks of a nation's gratitude, and starts
The tear that Valour claims and Feeling's self imparts.

After the battle Quebec was surrendered without a blow and General Murray left in garrison for the winter. The French leader at Montreal, De Levis, gathered about seven thousand men and besieged Murray in the Spring, defeating him at St. Foye and driving him again within the walls. Each side hoped for help from across the water, and when the sails of a fleet came into sight, there was anxious watching till the flag of Britain shone from the masthead, again in dramatic fashion revealing the part British sea power had taken in the conquest of Canada. That year three armies closed in on Montreal and



WOLFE AND MONTCALM MONUMENT, QUEBEC

"One graceful column to the noble twain,
Speaks of a nation's gratitude"

Vaudreul surrendered. Canada had passed into British hands for good. The Treaty of Paris in 1763 only confirmed this. The British had come to Canada in conquest, now they were to come in peace.

The Coming of the British in Settlement

The story of the early settlements of Canada, could it be written in full, would be as varied in its human interest as the tale of war, and often as heroic in its struggles and conquests.

To Acadia, first of all, came the colonists from Massachusetts, who were invited by the Government to take the places of the dispossessed Acadians. Thus came into Canada the Pilgrim grandsons, direct descendants of the Pilgrim Fathers, settling on the South shore of Nova Scotia, on the South of the Bay of Fundy, in the Basin of Minas and Annapolis Valley, and also up the St. John River in New Brunswick, and in these localities their descendants may be found today with traditions of the Pilgrim Fathers and their share of heirlooms that "came over in the Mayflower." The later English settlers called them "Yankys." After them came the disbanded soldier settlement at Halifax and the settling at Lunenburg of the two thousand people, who though coming from the interior of Germany, have made such magnificent sailors and fishermen.

The great United Empire Loyalist immigration followed, the tide of those who believed in a United Empire and left the United States after the Revolution. In 1783 there came to St. John, N.B., 20 ships loaded with 3000 settlers and before the fall 1200 more. For them

the British Government at a cost of over 16 million dollars, provided transportation free, provisions for the voyage and for one year, warm clothing, medicine, mill stones, saw mills, nails, ploughs, axes, spades, glass, from 300 to 600 acres each, 2000 acres Clergy reserve and 1000 acres for School reserve in each Township, and lastly muskets, cannon, powder and ball for self defence. This is part of our debt to the old Motherland. A large expedition of Loyalists came to Shelburne, N.S., where a stately town soon arose, only to dwindle rapidly, through inability of the surrounding country to support a town on such a scale, one of the tragic mistakes of our settlement story. The Loyalists came also into the Eastern Townships and over into Ontario. With them came the loyal "Pennsylvania Dutch." The sturdy loyalty of this tide of immigration was of great value to Canada in later troubled years.

The settlement of British soldiers, whose regiments were disbanded as military units and assisted to come to Canada, is another interesting story. One of these, a Highland Regiment, was settled below Quebec and there inter-married with the French Canadians. Their descendants to-day may be found, proud of being "Écossais" (Scotch) but speaking French. Butler's Rangers were settled near Niagara and Sir William Johnson's Regiments on the banks of the St. Lawrence, Kingston being on the lands originally allotted to one of these soldier companies.

Far different is the story of another great migration. On the breaking up of the Scotch Clan System, the lands of the Clan were by the British Government recognized as the personal property of the Chiefs, and these ejected

their clansmen to make room for deer forests and sheep runs, a shameful emigration for Scotland and one whose bitter memories have been handed down in Canadian homes, but for Canada a splendid contribution of men who have done a great deal for the building up of the Dominion. Of this class was the immigration into Pictou County, Nova Scotia, and into Prince Edward Island.

Other Scotch groups were formed of families who, feeling that in the old home in Scotland they were only tenants, wanted to come to the country where they could have a home and land of their own. In this way came the Highland settlements of Megantic, of Glengarry and of Oxford Counties. The Glengarry Fencibles, disbanded, came out over a thousand strong and became the nucleus of the Scotch Catholic settlements.

Immigration from Ireland was large at the beginning of the 1800's and again after the potato famine in Ireland in 1847. In certain parts large grants of land were made to various Companies and these brought settlers, some from the Old Land, some from the United States. But whether in East or West the hardships of the older settlers were much the same. The new country and its climate had to be mastered, its lands cleared and its privations endured. We are still near enough to the pioneer days in all the Provinces to have heard the stories of the early settlers, stories that should be written down for the days to come.

An old Scotch lady, who came with her husband to settle in Western Ontario about seventy years ago, told the story of her first home in her own homely way. She had lived in rather a grand house in Scotland

before her run-away marriage. In Canada they worked a while and saved up a bit and had a man build their first house on the farm they had bought. At last they came in sight of the little house of round logs with just enough land cleared to set the house in "Eh me!" said she, "when I saw the wee house, just made of logs, my heart went to my mouth! And then I just thought, 'If I canna make my house to my mind I'll make my mind to my house'. A moment later, she added, 'Anyway I could live in a hollow log wi' William.'" Then she told of the trees, so close to the house that if she wanted to see the sky she had to look up so straight she got "a crook in the back of her neck." Inside, there was one corner of the house where the man had trimmed the logs square for her cupboard. The mason had not come to build the chimney and the great hole gaped in the roof. Sunday morning, a storm came and through the hole in the roof the great branches seemed to her to be threatening to come down. "Indeed on Monday, William told me where to stand with wee Janie in my arms, and by noon there was not a tree left that could fall on the house."

In another settler's house in the early days the door was not cut as the settler had to go away to work and there was fear of wolves, so a hole was dug under the wall and inside was a cover on which a great stone could be rolled. In the house, generally of one room only to begin with, was the great open hearth with the bake kettle in front, the table in the middle, the bed in one corner and a few chairs. Outside was the little field with the stumps still showing, the potatoes planted around the roots by axe cuts lifting up the tough rooty

soil, and a tiny crop of grain. But happy days they were with love and pluck and hardships and friends to help and be helped by.

"Homespun in character as in clothes," says one of their descendants, "the Canadian settler of 1800 was a man for a' that; he who built the log-ribbed home, and blazed the forest trail, and graded the first highways; he who while building a home, built concurrently a church and a school. There were giants in those birth days of a Province, the days when the sickle was used to lay low the grain, and the flail threshed it.

One goes to the graves of these path-finders of empire as a pilgrim to a shrine. Their names can with difficulty be made out on the moss-coated headstones, but their lives have produced results that endure; they have left memories of high character and fidelity to duty worth more than marble-cut epitaphs.

Thus they toiled; here a furrow, there a furrow; here a trail, a path, there a king's highway; here a cabin, there a statelier home of later days; here a hamlet, there a town, a city. What a tale could be written if all the details were filled in—of the hardships bravely endured, of the oft time sufferings, of the patient endurance of these pilgrim fathers of Canada's early national life."

The outstanding feature of all these settlements, from the British conquest to the closing days of last century, the feature most vitally important for Canada's future, is that for a hundred years the tide of immigration into Canada was from Britain direct or of British stock or British sympathies and that the century of preparation, of foundation laying, was in the hands of our own people,

to shape in accordance with the principles they loved and the faith they cherished.

Happy the land to which they came, combining in the life of the new nation,

The English honour, nerve and pluck—the Scotsman's love of right,

The grace and courtesy of France the Irish fancy bright,

The Saxon's faithful love of home and home's affections blest ;

And chief of all, our holy faith—of all our treasures best.

The Century of Preparation

During all the nineteenth century Canada grew steadily but slowly. South of us, the United States progressed rapidly from a nation of five million in 1800 until it became in 1900 one of the great nations of the world, one hundred million strong. From Canada, in the latter half of the century, went many of our own bright young people to swell the growth of our neighbor. From the Maritime Provinces the young people went "to Boston," from Quebec went many French Canadians till whole factory towns were formed from them across the line, and from Ontario went thousands to build up the Middle and North Western States. Would the tide never turn? Would Canada never grow?

But in many ways the United States grew too fast, the tide came in too quickly, the forces of righteousness were overwhelmed by the task so suddenly thrust upon them. In Canada we are beginning to realize that the good hand of our God was upon us, and that this period of slow progress gave time for two great processes, the unifying of the nation and the laying sure and broad the foundations of freedom, civil and religious.

The Unifying of Canadian National Life

In the story of "The Ship that found herself," Kipling has pictured a great iron steamship, just launched, and on her first voyage. All the parts have been mechanically bound together, each still remains a separate unity, speaks for itself and protests against the shoves and pulls and pressures that the other parts put upon it. As the ship steams out to sea, the whole fabric is stiff and unyielding, and the thousand little voices creak and groan and protest; but as it plows its way through wave and storm, these parts learn to work together with give and take and teamplay, till at last, as the ship comes to harbour on this side of the Atlantic, there sounds from the whistle hesitatingly a new deep strong voice, before which all the myriad little voices become silent, and the new voice growing stronger every moment says "I—" It is the voice of the ship herself, the thousand parts all now united and conscious of their new and living unity.

The far sundered Canadian settlements, the Provinces differing in their interests and their occupations needed to be brought together. To build a great nation on the wide foundation God had prepared in Canada, demanded both unity of purpose and of effort from sea to sea—"the whole body fitly framed and knit together through that which every joint supplieth according to the working in due measure of each several part, maketh the increase of the body unto the building up of itself in love."

The Century of Preparation gave time for the development of the great forces which, through storm and stress, brought to the Dominion a united national life—the

forces of mutual love for the Home Land, mutual danger, political consolidation, the development of transportation and the opening up of the West.

The Ties of the Homeland Promote Unity.

However hard the circumstances of their parting from the British Isles, the hearts of the emigrants ever turned back to the land of their birth with a great love, deepened by the distance and transfigured by the years. The memory of the hard things softened, a golden haze of love lay upon purple mountain and shadowy glen, upon the green sod and the white cliffs, and upon those figures of the folks at home that in the gloaming and the firelight and the visions of the night watches came before the lonely hearts in the new land. Far away from home, one greets with joy as a close friend those who were known only by sight at home, or even those who were friends of our friends. In our New West today the second question to a stranger is usually "Where are you from?" in the desire for a possible living touch with news from home. Whatever differences separated English and Scotch and Irish and Welsh in the Homeland, faded away in the mutual experiences and loneliness of a new land. Here they stood shoulder to shoulder, bound by the deep ties of love for the Homeland and of their great mutual heritage of British faith and speech. Visitors from home wondered at the depth of our singing "God save the Queen" as for so many years we did, but they had not fathomed the depths of the exile's love for home. Here we have our hardships and our great task of nation building and

Yet at a trivial word, a star's clear gleaming,
A bird's sweet song, a sunset fading fast,
There comes a longing for the homeland, dreaming
Upon its sacred past.

A land of dear, remembered faces, moving
Through happy days that had to have an end;
Each stream is a companion known and loving,
And every hill a friend.

A longing to behold the mountains, rearing
Their great, gaunt heads; and once again to be
Upon the barren, wind-swept headland hearing
The surges of the sea."

The influence of these mutual ties of love for the old Motherland in building up Canadian unity can hardly be over-estimated.

National Unity Welded by War. Next to the ties of mutual affection as a welding force comes the pressure of a common danger and the knowledge of having fought side by side against a common foe.

Canadian unity has been welded by war more than once. Hardly had the British forces taken over the far Western posts than there came that last great effort of the Indians to drive out the encroaching whites, the conspiracy of Pontiac, that broke in slaughter on all the British positions in the West and cost the lives of many a brave man. The lacrosse ball tossed by the Indians into the unsuspecting fort at Michillimakinac, their dropping the lacrosse sticks, taking guns from their women near the gate, rushing in and the subsequent massacre, is a vivid picture on the dark side, to be contrasted with the picture of the group of Indian Chiefs

headed by Pontiac himself in the council-house at Detroit, planning to massacre the British commander, Pontiac speaking words of peace yet holding in his hand the belt of wampum which was to give the fatal signal, the British captain, forewarned, with a wave of the hand giving the sign which caused the drum to beat and the files of ready soldiers to appear and the baffled savages to retire.

When the next war came, the invasion from the revolt-ing Colonies, now the United States, the British Governmen had been fortunate in the character of its representatives in Canada, General Murray and Sir Guy Carleton, and fair terms had been granted to the French Canadian inhabitants by the Quebec Act of 1774, the year before the invasion. These terms included the use of their own religion, their own civil laws and representation on the Executive Council. Consequently the French Canadians stood loyally by the Government and refused the American invitations to revolt. The invaders captured Montréal but were defeated at Quebec.

In the war of 1812 Canada was again attacked by the United States. Britain being heavily engaged in Europe, a population of 400,000 in Canada with only 4,500 regular troops had to bear the attack of a people numbering 7,000,000.

As far as the United States was concerned, it was a pure war of conquest and they expected an easy task. "We can take Canada without soldiers," said their Secretary of War. But in Canada was a people fighting for their homes and for the flag of their choice, and Canadians can read with pride of the victories gained by their forefathers over double and quadruple the number

of invaders. The capture of Detroit and the Battle of Queenstown Heights and the victories at Frenchtown, Ogdensburg, Stony Creek and Beaver Dam in 1812 more than made up for the defeats at Put-in-Bay and Moraviantown, while the battles of Chrysler's Farm and Chateauguay drove back the attacks on Montreal in 1813.

In 1814, Lacolle Mill, where 500 drove back 5000, the capture of Oswego and a crushing defeat of the invaders at Chippewa and Lundy's Lane left Canada free. Best of all, out of the struggle came a new Canadian Nation. German Loyalists had fought side by side with English and Irish; at Chateauguay, McDonnell's Highlanders, the Glengarry Fencibles, had stood shoulder to shoulder with De Salaberry's French Canadian Voltigeurs, and all honour is due to our Indian ally Tecumseh who died at Moraviantown rather than retreat with his weak British leader.

Twice afterwards, war with the United States threatened, once in 1841 over the British "right of search" exercised in the desire to stop the slave traffic, and again in 1861, when a United States' ship removed from the British ship *Trent* two commissioners for the Southern States. These with the Fenian Raids and the boundary disputes forced the Canadian people together in self defence.

In the South African War, Canada stepped out into world politics, and our Canadian contingents, gathered from all our Provinces, by their bravery contributed to Britain's victory, to the binding together of the Empire and to the sense of national unity among ourselves.

In its turn the great world war has brought to us a new baptism of suffering and sacrifice and the glory of having fought and won in a great unselfish cause. The sons of Britain's allies, who had settled in Canada, are one with us and have either gone back to their place in the armies of their homelands, or have joined our Canadian army, in which Canadian and British born have fought side by side with Russian and French, Roumanian and Serbian, Italian and patriotic Greek, and even some of our settlers of enemy origin, two of our Western regiments having a large proportion of Ruthenians. Once more Canada has through war been welded together.

National Unity Promoted by Political Consolidation. Not only dangers from without but difficulties within forced the consolidation of the Dominion under one Government. Quebec and Ontario had not been happy in their union. The Maritime Provinces had realized in the threatened war with the United States their exposed position and planned a Union among themselves. All these things led to the plan of a federal union of the whole of Canada, and this plan, which had been suggested early in the century, at last came to a head in the Conference of the "The Fathers of Confederation" at Quebec in 1864, thirty-three delegates of French, English, Scotch and Irish descent whose Chairman was Etienne Paschal Taché, a French Canadian veteran of the war of 1812. There too were Sir John A. Macdonald and George Etienne Cartier, George Brown and Sir Oliver Mowat, Sir Charles Tupper and Sir Leonard Tilley and the brilliant and ill-fated D'Arcy McGee, with others who builded well and even better than they knew.

The Act was finally passed and took effect for Ontario, Quebec, Nova Scotia and New Brunswick on July 1st, 1867. Newfoundland stayed out of the union. The North-West was taken over from the Hudson's Bay Co., Manitoba became a Province and joined in 1870, British Columbia in 1871 and finally Prince Edward Island in 1873, and the young nation was one "Dominion of Canada" from sea to sea. The Confederation was not only the result of a desire for unity, but itself brought the peoples of the Provinces together and produced a constantly growing knowledge of each other's needs and possibilities. It prepared Canadians to deal as one united people with the whole great foundation for nation building that had under God been placed in their care.

National Unity Produced by Better Transportation Facilities. Closely associated with the Confederation, and indeed an express condition of its fulfilment, was that railroads should be built connecting the Maritime Provinces on the East and British Columbia on the West with the Central Provinces. It was felt that quick connection and intercourse were necessary to a mutual understanding and co-operation. In the early days, the French settlers divided up their farms so that each son could have a frontage on the river or lake, as this was the highroad of the country when all the land was wooded. In later days boat and canal communication came. It seems strangely long ago to think of the winter traffic between Toronto and Montreal and between Boston and Montreal being by means of sleighs. Then over the land roads were built and stage coaches plied here and there. With the coming of steam there passed away the old

sailing ships that brought out the early settlers in voyages that took from three weeks to as many months, and the stage coach gave way to the railroads of the early fifties. In 1850 only about fifty miles were in running order, but at Confederation the Provinces were fairly well equipped, needing only the Intercolonial to connect the Maritime Provinces and Montreal, and to reach British Columbia the Canadian Pacific, the last spike of which was driven in 1885. Since that date two more great transcontinental lines have been laid. With another meaning Hamlet said:

"Those friends thou hast, and their adoption tried,
Grapple them to thy soul with hoops of steel."

The influence of the improved transportation has been shown not only in promoting unity by assisting co-operation, but also by facilitating emigration from one part of Canada to another and so mingling our people that more and more we are becoming one united nation.

National Unity Completed by the Exploration and Development of the West. Closely connected with Confederation and largely made possible by the better transportation came the geographical rounding out of Canada by the addition and development of the West.

Away back in 1670, Charles II of England had given to Prince Rupert and his friends their charter as "The Company of Merchant Adventurers of England Trading into Hudson's Bay." They had their fights with the French and more than once their forts were captured but always handed back. Through all the years their ships came and went, their voyageurs penetrated steadily

further into the West, and their trading posts pushed over to the Rockies and down the Pacific Coast and up within the borders of the Arctic Circle. They sometimes paid large dividends to their shareholders and though they did not pay the Indian too high prices for his furs, they did treat the Indian fairly and on the whole in a just and kindly way. That our North-West was settled in a law abiding way without any Indian wars or "Wild West" period we owe to the Hudson's Bay Co., to the North-West mounted police, and perhaps most of all to the early missionaries.

The old route to the West was by St. Paul, Minnesota, and north to the Red River. "Barry Dane" has told in verse the surprise of an American who, in the days of the massacres in American territory by the Sioux, saw a trader set out across the plains with a Union Jack nailed to the canvas roof of his Red River cart. A similar case happened when Rev. George McDougall and his party of Canadian Methodist Missionaries went North from St. Paul in 1868 and the settlers warned them they could not get through. Mr. McDougall replied, "Oh yes, we will, we have a little flag that will carry us in safety through any Indian tribe."

This is "Barry Dane's" story of the trader and his flag:

An' right a-top that creekin' cart,
Upon the highest rack,
That trader nailed a bloomin' rag—
The English Union Jack.

They wuzn't long upon the trail,
Before a band of Reds
Got on their tracks, an' follered up
A-goin' to shave their heads.

But when they seen that little flag,
 A-stickin' on that cart,
 They jes' said "Hudson Bay, Go on,
 Good trader with good heart.

* * * * *

What gave that flag its virtue?
 What's thar' in red an' blue,
 To make a man an' woman dare
 What others daesen't do?

Jes' this—an' Injuns know'd it—
 That whar' them cullers flew,
 The men that lived beneath them
 Wus mostly straight an' true.

That's how them Hudson traders done
 Fer mor'n two hundred year;
 That's why that trader feller crossed
 Them plains without a fear.

And the poet adds:—

But jes' believe me, onst for all,
 To them that treats him fair,
 The Injun mostly allus wuz,
 And is, and will be, square.

The story of the influence of the missionaries and their work will be told in another chapter. They acted with the Hudson's Bay Co. and with the Government as friends of the Indian, and were able to hold as friends many of the Western tribes during the Riel Rebellion. Even the Riel Rebellion might not have happened had there been more careful explanation to the Indians and halfbreeds as to the change of Government and the safety of the title to their lands.

The third force mentioned as keeping our West law-abiding is the North-West Mounted Police. Of this remarkable Force we may all be proud, and to its even handed administration of British Justice our land owes much. In its records are many tales of courage and endurance. The following story reveals its spirit: In the Canadian Commissioner's office in London several winters ago when the papers were printing stories of blizzards in the West, there appeared a woman waiting an audience and willing to talk to any one about her son in the North-West, for whose welfare she was very anxious. At last a Canadian asked her what her son was doing. "He's in the Mounted Police." "Woman," said the startled Canadian, "He does not need anybody to look after him, he's looking after other people."

The story has often been told of the escort of a dangerous band of Sioux to the Canadian border by a whole company of United States infantry, only to have them received by a Mounted Police patrol, consisting of one sergeant and two men, who quietly marched the Indians off to a reservation. They have the name of giving every man a square deal, and also of never giving up till they get their man. In the early months of 1917, there returned to civilization a patrol that for two years had been hunting for a couple of Eskimo accused of murder away up beyond the Arctic Circle. They had not been able to find the murderers, so another patrol promptly took up the chase.

The story of the opening up of the far West gives us a long line of magnificently daring explorers, beginning with Henry Hudson, discoverer of the Bay named after

him, whose mutinous crew left him in an open boat with sick men and the ship's carpenter whom the rebel crew had desired to keep with them but who stepped over into the little boat to share his Captain's fate. The LaVerendryes, father and sons, who first saw the Rockies, have been mentioned under the French Regime. To these succeeded Samuel Hearne, who on his third attempt, found his way to the mouth of the Coppermine River, and Alexander Mackenzie, who setting out from Lake Athabasca, travelled down the great river now named after him, to the Arctic Sea and then followed the Peace River up to the Mountains, wintered in them so that he might start on Westward with the first rush of the streams in Spring, then crossed the Fraser and overland reached salt water through perils innumerable, leaving painted on a rock "Alexander Mackenzie, from Canada, by land, the Twenty-second of July, One Thousand seven hundred and ninety-three."

After Mackenzie came Simon Fraser, a Three Rivers boy, in the service of the North West Company, the Hudson's Bay Co's great rival, who with incredible hardship crossed the Peace River Pass and followed the Fraser River to the sea. In his story one gets glimpses of terrible rapids, of canoes being hauled up steep cliffs, of the canoes abandoned, of paths up precipices and of an indomitable courage that risked life again and again but won out at last.

Such too was David Thompson who entered the Hudson's Bay service as a boy of fourteen and passed sixty-six years opening up paths through Western Canada, the first white man who traced the Columbia from its head waters to the Sea. God's missionaries of

the land, were these men, opening the way for the coming generations.

Up the Pacific Coast Captain Cook had come on his world tour in 1786, and after him Captain Meares who built a fort at Hootka, which was taken by the Spanish but later restored. Captain George Vancouver was sent from England and for three years made a regular survey of the coast. Fur trading only was carried on, until the gold rush up the Fraser in 1857, after which the two colonies of Vancouver and New Caledonia were united in "British Columbia." In the 1860's, set in the rush to the farm lands of the North West, which has steadily increased ever since.

These are only glimpses of the West but enough to point out the last steps by which Canada was made one vast Dominion, facing the twentieth century with her great territories under national control.

The Winning of Free Foundations for our National Life

Side by side with the growth of National Unity in Canada went on a conflict which was to ensure that this Unity should be built on foundations of freedom—a free state, a free church and free schools—that men should have equal responsibility in government, equal liberty in religion and equal opportunity for education—the fight for Responsible Government, Religious Equality and Public Education. The Century of Preparation and of slow growth gave to the Pioneers in Canada the time to win the fight for these essentials of true national life, so that we face the coming century of growth with these foundations of freedom well and truly laid from Coast to Coast.

The Struggle for Responsible Government. At first the Governors of the Provinces, appointed from England, had full and sole authority. Then Executive Councils appointed by the Governor shared the responsibility. Later, in answer to popular demand, the people were allowed to elect Assemblies, which had little real power. In the meantime, all officials were appointed by the Colonial Office in England, and this official class, whose salaries were paid by funds raised in the Colonies, gradually developed into the famous "Family Compacts," which, brought together by official position, by Church affiliation and eventually by marriage, sought to keep the reins in their own hands. In Britain they were working out their own responsible government, but with the example of the breaking away of the United States in mind were slow to confer responsible government on the Colonies. The struggle was long and severe. The "Family Compacts" used their position to secure their own advantage and by harsh use of laws, against person, against the press and even against holding meetings for the discussion of public affairs, brought about a state of which Lord Durham said, "while the present state of things is allowed to last, the actual inhabitants of these Provinces have no security for person or property, no enjoyment of what they possess, no stimulus to industry." Unwise and autocratic Governors complicated the situation and resisted reform. The impetuosity of a few of the extreme reformers, smarting under their wrongs, led them to rise in a rebellion which was quickly put down. This led to the sending out of Lord Durham and the issuing of his famous report recommending the granting of respon-

sible government. From this report came the despatches of Lord John Russell in 1839, in which the Governors were instructed to call to their councils and to employ in the public service "those persons who by their position and character have obtained the general confidence and esteem of the inhabitants of the province," which in the end placed the choice of the Executive Councils in the hands of the Assemblies and gave a really responsible Government. In the second despatch Lord John Russell said that Her Majesty "will look to the affectionate attachment of her people in North America as the best security for permanent Dominion." The strength of this tie of love for the Home Land has been abundantly proved by the aid given to the Empire by the great self governing Dominions in the European war.

The struggle continued until by 1850 the Province had full responsible government as we have it today, and later the formation of the Dominion Government crowned the full structure of our national political life.

To the full manhood suffrage has now been added in most of the Provinces womanhood suffrage so that to the tasks of the new day will come the strength of the whole nation.

The Fight for Religious Liberty. The Church of England was established as the State Church in Nova Scotia in 1758 and so continued until 1851. The evident intention of the British Government was to establish the Church of England in Ontario and Quebec also, but this was never carried into effect and the establishment in Nova Scotia was subject to certain limitations.

When the English Government issued an invitation to the New England Colonists to come and settle in Acadia about 1750, the delegates from New England who were sent up to look over the land insisted that their people who were largely Congregationalists should have full civil and religious liberty. The "Charter of Nova Scotia" therefore provided that "Protestants dissenting from the Church of England shall have full liberty of conscience, and may erect and build meeting houses for public worship, and may choose and elect ministers for the carrying out of Divine Service and the administration of the Sacraments according to their several opinions." This became a charter of liberty for the churches of the Maritime Provinces.

The standing of the Anglican Church among the official classes in several cases however led to unjust oppression of other churches and deprivation of property. In Quebec City the first Congregational minister was in 1803 deprived of the right of registering births and marriages, and for protesting in a pamphlet was fined under a law of libel £50 and sentenced to six months in jail. The large predominance of the Roman Catholic Church in Quebec made the establishment of any Protestant Church in that Province impossible.

In Ontario there was no law by which religious bodies other than the Anglican could secure "a foot of land on which to build parsonages and chapels, or in which to bury their dead; their ministers were not allowed to solemnize matrimony, and some of them had been the objects of cruel and illegal persecution on the part of magistrates and others in authority." Marriages after 1798 could be solemnized in Ontario only by Anglican

and Presbyterian ministers until the law of 1831 gave the power to all Christian ministers. Acts giving all religious bodies the right to hold land soon followed.

In Ontario a bitter fight waged around the "Clergy Reserves," the land set apart by the Government, one-seventh of the Crown lands of the Province, for the support of a "Protestant Clergy." These were all claimed for the Anglican Church. The Established Church of Scotland was by law allowed a share also but finally the unsold lands were devoted to educational purposes, all the Churches other than the Anglican Church supporting this plan.

The fight was hard while it lasted but now that it is over we may be glad that in Canada the Churches face the future side by side, none having any special rights or privileges but all freed from entangling alliances with the State, able to voluntarily co-operate in the work of the Kingdom of Jesus Christ, to make this "His Dominion."

The Fight for Public Education. A glance backward over the history of education in Canada reveals a splendid progress. The log schools of the early settlers were taught sometimes by men who had been a failure at everything else and sometimes by those God-given men and women whose hearts were in teaching and whose influence went with their scholars far and wide. On the rough benches sat bearded men and grown women who could only give to their schooling the comparatively idle winter months. Gradually came also the grammar school and various denominational higher schools. As the Provinces grew, Universities were organized and under the Family Compact regime the attempt was made

to have these under Anglican control. In the Eastern Provinces this was successful and compelled the establishment of Colleges by other Churches, some of which remain to this day.

In Ontario, King's College, by its charter, had to have a council all of whose members had to subscribe to the thirty nine articles of the Anglican Church. As this College had been largely endowed with Crown lands, much criticism arose. It was finally made non-sectarian and is now the University of Toronto.

The Ontario school system, so well developed by Rev. Egerton Ryerson, became a model for the newer Provinces till now there is within reach of every boy and girl in Canada, who will work to put themselves through, a course beginning with the A.B.C's and continuing right through to the Provincial University. The settlers of the days to come will find everywhere a splendid public school system, free of sectarian control, and fitted to bring together and educate our future citizens.

In the West especially the fine school buildings in the cities and the towns are conspicuous, and with Government aid the teaching in the little scattered prairie schools is of fine quality. One of our Canadian women has in her poem not only given a clear picture of one of these prairie schools, but caught the vision of the coming forces of the children already dreaming of their part in building our Dominion.

THE OUTPOST

The sweet west wind, the prairie school a break
in the yellow wheat,
The prairie trail that wanders by to the place
where the four winds meet—

A trail with never an end at all to the eager
children's feet.

A rain-washed sky, the morning sun, a laugh
along the trail,
A call as clear as a thrush's note, the clink
of dinner pail—
(Hark to the army, coming fast through the
future's rending veil!)

A little patch of well-tramped earth, a saucy
gopher near,
And teacher waiting on the steps, her kind eyes
brave and clear;
A rough-cut pole where the flag flies up to a
shrill-voiced children's cheer.

An open door where the breeze steals in and by
and by the sun—
And one and one are two, you know, that's how
the world is won,
For two and two make four—ah me, how quickly
school is done!

The frost, the snow! The prairie school when
the wild north wind breaks free,
A tiny dot on the white that lies as wide as
eye can see—
A little bit of the Always Was on the field of
the great To Be.

So lies the outpost of the world! The foreguard
of an age
Whose destiny no man may know, whose strength
no man can gauge,
The writing of an unseen hand upon an unmarked
page!

The Rise of the National Spirit in Canada

As the Century of Preparation drew toward its close there began to grow in Canada a new, strong, national spirit. Of common origin and aims, welded by war and united in peace, reaching from sea to sea, with the foundations of a free people well laid, with the promise of future greatness and the glory of her treasures dawning upon her, there came to the young nation a consciousness of strength and of high destiny. The generation born after Confederation into the unity and freedom of the Dominion, builded for them by the fathers and mothers of the days past, forgetting the old differences, faced the future with united pride and courage.

What a land to live for! On the foundation laid by God in the beginning, opened and made ready by the men and women who have gone before, what shall we build? A Dominion that shall be "His Dominion" from sea to sea:

So, in the long hereafter, this Canada shall be

The worthy heir of British power and British liberty;
Spreading the blessings of her sway to her remotest bounds,

While, with the fame of her fair name, a continent resounds
True to her high traditions, to Britains' ancient glory

Of patient saint and martyr, alive in deathless story;
Strong, in their liberty and truth, to shed from shore to shore
A light among the nations, till nations are no more.

CHAPTER IV

PROTESTANT BEGINNINGS AND DEVELOPMENT

THE prosperity of a nation depends in the long run upon the character of its citizens; the character of the citizens depends most of all upon the Christian Church; and the Christian Church depends for its power upon the full and faithful preaching of the Gospel of Jesus Christ. With all hearty acknowledgment of the blessings due to other forces and associations, the more the syllogism above is considered the deeper will the truth come home that the supreme and vital necessity, the master force in the building of a nation, is the Church bringing to bear upon the lives of individuals and the life of the nation the Spirit of Jesus Christ.

Not dominating the State, nor being dominated by the State, but furnishing moral leadership to the State is the true function of the Church. How much more is done for love in the home than could ever be compelled by legal obligation! What laws could ever enforce or produce mother love? Love goes both beyond and before law. For producing uprightness of character, unselfishness of purpose and the brotherly love that is so needed in a new country with its variety of races and interests, there is no force in Canada to be compared with the love of God shed abroad in our hearts through Jesus Christ.

The Church is Love going before Law, beginning those things, which coming afterwards to be recognized as the duty of the whole community, are accepted by the Government and become Law, such as schools, hospitals, poor relief, prohibition of the liquor traffic, and a thousand others. In the story of the Century of Preparation therefore the progress of the Christian Church demands a chapter to itself.

The Huguenots of the Early Days

The story of the origin of the Roman Catholic Church in Canada has already been told in the second chapter on the French Regime. There comes to us now the duty of tracing the Protestant beginnings.

The first Protestants to settle in Canada were the "Huguenots," those French Protestants whose heroism and tragic persecution in France is familiar to us all. At best only barely tolerated in France, they still had gathered to themselves that strength and prosperity which purer lives have always won. They would fain have emigrated from France as did the Pilgrim Fathers from England but were refused permission, and their two early attempts at settlement in the New World were destroyed, that in Brazil by treachery and that in Florida by Spanish bigotry and cruelty. In Canada we have to learn their history from their enemies and the records left are few.

Probably the very first settlement in Canada was by these French Protestants, Chauvin's little Colony at Tadoussac, which, after three years of terrible suffering, broke up in 1598. In Acadia the first expedition under

De Monts, himself a Huguenot, contained both Huguenot ministers and, to comply with his charter, Roman Catholic priests. Champlain in his diary of the voyage says, "I have seen our curé and the minister fall to with their fists on questions of faith. I cannot say which had the more pluck or which hit the harder; but I know that the minister sometimes complained to the Sieur de Monts that he had been beaten. This was their way of settling points of controversy. I leave you to judge if it was a pleasant thing to see." In that first awful winter at St. Croix, when half the expedition died, it happened that the minister and a priest died at the same time, and the Franciscan Friar Sagard was shocked because the crew buried them both in one grave, "to see if they would lie peaceably together." This unknown minister in an unmarked grave was the first of our Protestant ministers in Canada.

Though De Monts and the DeCaens were Huguenots, as was also the ill-fated Madame de LaTour, they have left no trace of any organized Protestant worship.

The sturdy merchants of Rouen, St. Malo and Rochelle were largely Huguenots and so were the crews of the vessels in which the Quebec expeditions were sent out, but the expeditions were under Roman Catholic auspices and all Protestant worship in New France was prohibited. Champlain tells us that the Huguenot crews persisted in singing and praying on their ships in the harbours to the scandalization of the priests and the endangerment of the souls of the Indians. However, as the ships and their crews were very necessary to the colony, a compromise was arranged, the crews were to go on praying but not to sing.

Later, under Cardinal Richelieu, came orders to root out any Protestants, and the orders were well obeyed. We get in the old records glimpses of the Jesuit priests searching the ships as they arrived to find if any heretics were on board, and when the Carignan-Salieres Regiment landed they were examined man by man and the sixteen Protestant found, including one Captain, are all reported to have been "converted," though no record is given of the process. In one of the earlier cases, the Huguenot proved very stubborn, but becoming ill was taken to the hospital where Mother Catherine de Saint-Augustin at last hit upon a plan to convert him. She obtained a small piece of a bone of the martyred Father Brebeuf, ground it to powder and secretly mixed it with the sick man's broth, whereupon, says the old chronicler, "this intractable man forthwith became gentle as an angel, begged to be instructed, embraced the faith and abjured his errors publicly with an admirable fervor," which shows at least the lengths to which the zealous proselytizers were willing to go. When orders were sent from France to introduce into Canada the terrible "dragonnades" by which so many Huguenots were destroyed in France, the pious Denonville, then Governor, replied, "Praise be to God, there is not a heretic here." The Huguenots had all been driven out of the country or had escaped to the New England Colonies. Had France allowed these French Protestants to leave France and settle in Canada, as they would gladly have done, it would have altered the whole course of its history, but that was not to be, and it was left for later days and the British people to again introduce the Protestant faith into Canada.

The Beginnings of our Protestant Churches

In these days, when our Protestant Churches in Canada are in so many ways drawing together, when we magnify the great essentials in which we all agree, when we are facing shoulder to shoulder the evils in our land and are all seeing the magnitude of the tasks of nation-building coming upon us, it will be not only interesting but mutually helpful to know something of the early history of all the Churches, as well as of the Church to which we each more particularly belong. A glance back over the years will show that all the Churches shared the heroism of the pioneer work, all had the same difficulties to overcome, passed through the same spiritual struggles, joined in the growing co-operation and shared the development of the missionary spirit.

As Acadia came under British control in 1710, fifty years before the battle of the Plains of Abraham and the surrender of the French at Montreal, we naturally find the beginnings of our modern Protestant Churches of Canada in Nova Scotia and New Brunswick. We will take the story of the Churches in the order in which they came into the Dominion.

The Anglican Church Commences in Canada.

The Church of England in Canada, more briefly the Anglican Church, as a State Church in England with its Chaplains of the forces accompanying the various British expeditions, was naturally first on the ground. The first service held in Acadia was the service of Thanksgiving in the chapel of the captured French fort at Annapolis in October, 1710, the sermon being preached by the Rev. Samuel Hesker, Chaplain of Marines.

Rev. Richard Watts, appointed Chaplain of the garrison at Annapolis, was for years the only clergyman in the bounds of what is now the Dominion. He received "an allowance for teaching the poor children there" thus becoming our first Protestant school teacher.

When Halifax was founded with a settlement of four thousand disbanded soldiers, Rev. William Tutty, five other clergymen and six school masters were sent with them from England by the Commissioners of Trade and Plantation. The first services in Halifax were held in the open air and for some months in the Governor's drawing room. In 1750, St. Paul's Church was built at a cost of £1,000 provided by the Government. It seated 900 and was a frame building, the frame of oak and pine having been brought from Boston. The only means of warmth in the church for nearly fifty years was the foot-warmer, brought by each worshipper and consisting of a wooden box of hot bricks or a small iron box of burning charcoal.

The coming of the United Empire Loyalists in 1783 brought a large number both of Anglican clergy and adherents. One of these clergymen was the Rev. Charles Inglis who had been Rector of Trinity Church, New York, and who was in 1787 consecrated Bishop of Nova Scotia, the first Colonial Bishop. In 1758, the Church of England was established by law as the State Church in Nova Scotia, its ministers alone having the right to marry by license without publishing banns, but full liberty of worship was granted to the other churches except the Roman Catholic which was strictly proscribed.

Chaplains were with Wolfe at Quebec. After the conquest, Dr. John Brooke became the first officiating

clergyman and started the first school. The early services were held in Roman Catholic buildings, at Quebec in the Recollet chapel, and at Montreal in the chapel of the Ursulines. The first Anglican Church in the Province of Quebec was at Sorel where a settler's house was bought for £15 and fitted up as a church. In Ontario the first church was that built on the Mohawk reservation on the Grand River near Brantford in 1785. The first missionary to the North West was the Rev. John West, sent out in 1820 by the Hudson's Bay Co. and the Church Missionary Society to the Red River Settlement.

In the early days, the Anglican Church in Canada not only received aid from its Societies in England but was very largely aided by the Government. The churches at Halifax, Lunenburg, the Cathedral at Quebec and others were built by government funds. One seventh of the unoccupied lands in Ontario and Quebec was set apart for a "Protestant clergy," and this was held to apply to the Anglican clergy alone, though later a share was allowed to the representatives of the established Presbyterian Church of Scotland. The amount of this support is shown by the following examples. In 1813 a grant of £16,000 was made for the support of the Anglican Clergy in Canada, and in 1836 the amount so given in Upper Canada alone was to the Anglican Church over £12,000, to the Presbyterian Church over £2,250 and to the Roman Catholic clergy £1,000, while in Lower Canada, as Quebec was then called, in the same year the Anglican Bishop of Quebec received £3,000 the Archdeacon £500 and to the same Church other grants making a total of almost £7,000, or in that one

year, close to \$100,000 of government aid. In addition to this was the prestige coming from the adherence of the governing officials, and the fact that in the early Executive Councils of the Provinces the Anglican Bishops had a place *ex-officio*. Later when the Clergy Reserves fight was over, a large amount of land had been transferred to the Anglican Church, and the remaining claim was commuted for a permanent capital of \$1,000,000 as an Endowment Fund.

Of all this, one of the leading workers in the Anglican Church of Canada today has said "The advantage to the church was great both in prestige and material strength, but it was only temporary, and was more than counter-balanced by the fact that the church was held responsible, in part at least, for the policy of the state and suffered from its mistakes, while irreparable injury was inflicted upon it through the weakening of the essential forces of self-government and self-support." For the Anglican Church and for all Canada it is a matter for gladness that now, self-supporting and self-governing, the Anglican Church takes its place side by side with the other denominations in our task in the Dominion. The development of unity of organization and the missionary spirit in the Anglican Church will come under the sections describing these movements in the life of all the Churches.

The Early Days of Congregational Churches in Canada. Second of our Protestant Churches to begin work in Canada, the Congregationalists established themselves and built their "Cotton Mathers" Church in Halifax between 1750 and 1760. Following the expulsion of the Acadians in 1755, Governor Lawrence sent

to the New England Colonies inviting settlers. After sending delegates to look over the ground and to secure religious liberty, there came to various parts of Nova Scotia and New Brunswick settlements of the grandsons of the Pilgrim Fathers, whose descendants still claim the heritage of the Mayflower and some of its heirlooms, and who brought to Canada their Independent or Congregational Church organization. Some of their churches still exist, the churches at Kingsport, Liverpool and Chebogue in Nova Scotia all having passed some time ago their one hundred and fiftieth anniversaries.

To them is due credit also for the first Protestant church in New Brunswick, that at Sheffield on the St. John River. In 1770, of the seven Congregational pastors then in Nova Scotia three were graduates of Harvard and one of Yale. In the vestry of the Congregational Church at Yarmouth is still the pewter communion service presented to the Chebogue Church at that time by one of the New England Churches. But the American Revolution cut off from these churches all help from their old connections, and for years they had no oversight or help from England. The church at Halifax went over to the Presbyterians and others had a hard struggle. To Congregationalists is due largely the revival spirit spread in Nova Scotia through Rev. Henry Alline and other preachers of the "New Light" movement, though this, at the time, divided the churches and carried several over to the Baptist fellowship. The organization, while admirably suited for the development of religious freedom, lacked the oversight and fellowship so necessary in the far-scattered churches of the early days.

In Newfoundland there had been direct attempts at settlement by the Congregationalists of England as early as 1597, but one ship in which they sailed was wrecked and another was captured by the French. Eventually they found their way back to England and joined the exiles in Amsterdam who later became the "Pilgrim Fathers" of the Mayflower voyage to New England in 1620. In after years, others of their number went to Newfoundland where there are traces of little Congregational churches about 1645 and 1660, though the present Congregational church in St. John's dates back only to the year 1775 and to the work of a converted sergeant of the Royal Artillery who had been sent out with his regiment to St. John's.

In Canada, the next two waves of Congregational immigration came, one from the New England States up into the Eastern Townships of Quebec resulting in the group of churches now there, and the second wave direct from England by way of the St. Lawrence. In 1801, the first church was established in Quebec, and in this church the Quebec Bible Society was formed in 1804 and the first Sunday School in Canada started. With the British immigration into Ontario came some sturdy English Congregationalists, and one of these, in 1819, started the first Congregational church in Ontario under the name "The Congregational Presbyterian Prince of Peace Society," which, in spite of the name, or perhaps because of the spirit implied in the name, still flourishes as the Congregational church at Frome, near St. Thomas.

The Congregational Churches have been characterised by their spirit of toleration and, in accordance with this, have made a very large contribution to all interdenom-

inational efforts in Canada. One of the first Home Missionary Societies in Canada was organized in Montreal in 1827 under the name of "The Canada Education and Home Missionary Society," and was composed of Presbyterians, Baptists and Congregationalists. The first Secretary was Henry Wilkes who, after training in Scotland, came back to Canada to become one of the strongest leaders the Congregational Churches of Canada have had. But the Society was ahead of its time and the two other denominations withdrew, leaving the Society to be the founder of the present Canada Congregational Missionary Society.

The Congregational Churches took their full part in the battle for religious freedom. Rev. John Roaf, pastor of the old Zion Church, Toronto, gives a glimpse of those stormy days: "One of our most influential friends was banished, another had a price set on his head, several were imprisoned and a large number came under suspicion. Then, too, spies were sent to attend our services, rumours were rife that I was to be forbidden to preach and hence the congregation was almost entirely scattered."

In 1839, the Congregational College for the training of men for the ministry began under Dr. Lillie at Dundas, subsequently moving to Toronto and then to Montreal. This was the first Theological Seminary in Ontario and Quebec, and the record shows that the one Professor taught his students Latin, Greek, Hebrew, Mental and Moral Philosophy, Logic and Rhetoric, Theology, Church History, Biblical Criticism and Interpretation, Homiletics and Pastoral Theology, all this while also being Pastor in charge of a church. There were giants in those days!

Presbyterian Church Pioneers in Canada.

Among the settlers from New England invited by Governor Lawrence to occupy the lands of the displaced Acadians were not only the Congregationalists but also Presbyterians, and these, sending back to New England for a minister, received from New Jersey the Rev. James Lyon who came to Nova Scotia in 1764. Two years later came Rev. James Murdoch sent over from Scotland, the first Presbyterian minister to make his home in Canada.

The little congregations were scattered and Nova Scotia was looked upon in the home land as a very grim and forbidding place, so that, for years, it was difficult to secure ministers. The Dutch Reformed church near Lunenburg, after trying without success for sixteen years to get a minister, resolved to ordain one of their own members, Mr. Bruin Romcas Comingoe, whose spiritual fitness for the office was generally acknowledged. The candidate had not the necessary training nor was there any Presbytery to ordain him, but, with the courage born of necessity and the practical spirit of pioneers, they proceeded to make a Presbytery. In the old Dissenters' Church, with the Governor and other officers present, they got together a Presbytery consisting of the two Presbyterian ministers, Rev. James Lyon from New Jersey and Rev. James Murdoch, an Anti-Burgher minister, and two Congregational ministers and proceeded to ordain Mr. Comingoe, who thus, in 1770, became the first Protestant minister ordained in Canada. Whatever the ecclesiastical irregularity, the blessing of God rested upon the man, and for fifty years he rendered fine Christian service.

• The first regular presbytery was organized in 1786, the Associate or Burgher Presbytery of Truro, one of whose members was the Rev. Jas. McGregor, a minister whose congregation in Pictou and the whole of the Maritime Provinces have cause to honour, and who is called the "Father of Presbyterianism in Nova Scotia." In 1795, Mr. McGregor assisted in organizing the Anti-Burgher Presbytery of Pictou, thus bringing into view the divisions of the old Mother Church in Scotland which were imported with the settlers into the new land. In 1817, these two Presbyteries with some ministers of the Church of Scotland united in forming the "Synod of the Presbyterian Church in Nova Scotia," thus taking the next step in Presbyterian organization and the first step in the reconciliation of the divisions of the Presbyterian Church which in Canada have now all become one body.

The pressing necessity of providing men, trained in Canada, for the ministry compelled the Synod to plan such a step. At that time King's College, Windsor, would grant no degree to any candidate who would not subscribe to the Thirty-Nine Articles of the Church of England, and had, moreover, in its statutes the following: "No member of the University shall frequent the Romish Mass, or the meeting houses of Presbyterians, Baptists or Methodists or the conventicles or places of worship of any other dissenters from the Church of England, or where Divine Service shall not be performed according to the Liturgy of the Church of England, or shall be present at any seditious or rebellious gathering." Manifestly the sons of the Covenanters could get no training for the ministry there, and this resulted in the beginning of the Pictou Academy

where Rev. Dr. McCulloch, minister at the Harbour, became professor of Greek, Logic, and Moral and Natural Philosophy and also lectured in Hebrew and Systematic Theology. Thus began the first of the present splendid Presbyterian schools for training in Canada a ministry for the country.

In Quebec the first Presbyterian church met in a room in the Jesuit College under Rev. George Henry, in the year 1765. To Montreal came, in 1786, Rev. John Bethune who, after organizing his congregation, moved on to Glengarry, the first Presbyterian minister in Ontario.

After nearly forty years of waiting and pleading for a minister, the Scotch Presbyterians of the Selkirk Colony at Red River were rejoiced to hear Rev. Jas. Black in 1851, who thus became the Presbyterian pioneer of the West, though it was not until 1870 that Manitoba seemed near enough to be taken from the care of the Foreign Mission Committee and put under Home Missions. Over in British Columbia Presbyterianism began with the coming of Rev. John Hall, sent out by the Irish Presbyterian Church in 1861.

From these modest beginnings came the nation-wide Church of to-day. Three features stand out in the history—the divisions brought from the old land and for a time perpetuated in the new, the fight for religious equality in education, and the fight in the matter of the Clergy Reserves of Ontario and Quebec in which the representatives of the Church of Scotland fought for their share as being an established Protestant Church. In the struggle the various divisions of the Presbyterian Church were drawn together, and in the

end consented to the application of the Reserves to general educational purposes.

Methodist Foundations in Canada. To lay preachers and warmhearted, earnest members, who in new lands had in no wise left their religion behind, is to be ascribed the beginnings of Methodism in Canada. Into Cumberland County, Nova Scotia, had come, in 1772, a number of Yorkshire Methodists. They had no minister of their own, but a few years later at their meetings for prayer a deep revival began, under which was converted a young lad, still in his 'teens,' named William Black. With three other young men he began to carry to others the joy he had himself found, and in three of the settlements, revivals resulted. One of the meetings had a strange interruption, for, stirred up by an Episcopal minister, the officer in command at Fort Cumberland sent twelve soldiers and arrested twenty of the congregation, carrying them to the fort, where, however, they were soon dismissed. Black began to travel up and down Nova Scotia preaching, until, with other helpers, the first Conference was organized in 1786. At this Conference the only ordained men were two from the United States. Of the four Nova Scotia preachers three later went to the Conference at Philadelphia, where they were ordained and William Black appointed Superintendent.

At Quebec the first Methodist preacher was a Mr. Tuffey, a commissary of the 44th Regt. In the Niagara peninsula, Major Neal, a retired Cavalry officer, settling on his land grant, was stirred by the spiritual need of the people and began to preach. In 1786, came two itinerant lay preachers to the Bay of Quinte

settlements, one of whom was so opposed by some of the authorities that they had him seized while preaching. Next day he was liberated from the bail his friends had given, was again arrested and imprisoned on a false charge, again liberated on bail, and then his enemies hired four ruffians to seize him and cast him away on one of the desolate islands of the "Thousand Islands." They landed him, however, on the mainland. Later, when coming back up the river from Montreal, he disappeared near the Long Sault, and is supposed to have been drowned.

Persecuted Protestants from the Rhine valley in Germany, who had removed to Ireland and there joined the Methodists, came to New York where they helped form the first Methodist Society in the United States, but, remaining loyal, came to Canada after the Revolution; these were the first Methodist settlers, the Hecks, who settled near Prescott on the St. Lawrence and there organized their family into a "class" about 1791. The graveyard of the old "Blue Church," where Paul Heck and his wife Barbara lie buried, is one of the historic shrines of Canadian Methodism today.

Following them, there came from the Methodist organizations in the United States a valiant band of itinerants whose faith and works were as large as their salaries were small, the preacher's salary being \$64.00 a year, and if he was married, as much more for his wife, if they could get it, which the old records show they seldom did. But their works do follow them. Under one of them, William Lossee, was built, in 1792, the church at Hay Bay, the first Methodist church in Ontario.

Methodism in Ontario had been derived from the United States and was organized on the Methodist Episcopal plan, the first Conference being held in Hallo-way in 1824. This was formed into an independent Conference in 1828. The connection with the Methodist organizations in the United States gave rise to friction with the organizations in the old land and led to accusations of disloyalty, so that the formation of an independent Canadian Conference was deemed best.

The Methodist Church under the leadership of the Rev. Egerton Ryerson, bore a foremost part in the struggle for religious liberty in Ontario, thwarting the attempt to establish a State Church. In the end, after years of bitter struggle, in which many other organizations shared, religious equality in Canada was secured.

Rev. George Young, the Methodist pioneer missionary sent in 1868 to Fort Garry, now Winnipeg, laid in his own life a fine foundation for Western Methodism, as did also James Evans, Rundle and the McDougalls, father and son, among the Indians and early settlers of the West, and Robson, Crosby and others in British Columbia.

In educational institutions the Upper Canada Academy was opened under Rev. Matthew Richey, and five years later in 1841, as the first Nonconformist institution in Canada to receive a royal charter and grant, it was opened and endowed as Victoria College, then at Cobourg, now in affiliation with the University of Toronto. In the Maritime Provinces the first Methodist educational work began with the Mount Allison Institutions at Sackville, N.B., in 1842. 'The Boys'

Academy and Ladies' Academy here were later enlarged to a full University. With these two institutions, at Cobourg and Sackville, began the long line of Methodism's many notable contributions to Canadian Education.

Baptist Beginnings in Canada. The first Baptist Church in Canada was organized in 1763 at Horton, N.S., by a visiting Baptist minister from New England but this seems to have disappeared. Later in 1763 a little Baptist Church of 13 members, organized at Swansea, Mass., with its pastor, migrated in a body and settled at Sackville, N.B., but in 1771 moved back to New England. Nicholas Pierson, a local Baptist preacher from England, with nine others organized in 1778 the Wolfville Baptist Church and from that time the denomination had a firm footing.

In 1776, under the ardent revival preaching of the Congregational preacher Henry Alline, arose the "New Light" Churches which, after one or two meetings in an Association, divided and in 1809 became "a close communion Baptist Association." Their first systematic effort at Home Missions consisted in sending two ministers to preach on the Nova Scotia shore east of Chester. For this the brethren were to receive five shillings a day for three months and the Association pledged itself to see that this amount was paid.

The Free Baptists, who were more Arminian in doctrine and open communion in practice, seem to have begun with the Barrington Church in 1795, and were formed into an Association in 1834.

With great heroism and sacrifice the Baptists of Nova Scotia started the Horton Academy in 1829, and in 1839 Acadia College, also at Wolfville, of which the

famous Joseph Howe said in the Nova Scotia legislature, "Destroy Acadia College, and what have you done? There will be more socks knit, fat calves killed on the Wilmot mountain and in the valley and Acadia College will still continue to exist."

With the immigration of American settlers from Vermont into the Eastern Townships of Quebec came several Baptist missionaries who founded Baptist Churches. The oldest of these was that at Caldwell Manor founded in 1794, but the oldest surviving church is that at Abbott's Corner (St. Armand) founded in 1799.

In Ontario, Reuben Crandell from the United States began Baptist work organizing a church at Hallowell, Prince Edward County in 1795. Other churches soon followed, among them the Haldimand Church near Cobourg which was founded in 1798 and still exists. Tradition credits the present Beamsville church, twenty miles from Niagara, with having been started in 1776 and it was certainly flourishing in 1796. The settlers were from New Jersey and Great Britain but the missionaries were all from the United States.

To the North West was sent Rev. Alexander McDonald, the Baptist pioneer of Western Canada, in 1873. In British Columbia, Baptist work dates from the formation of a church in Victoria in 1876.

In 1836 the Baptists of Ontario and those of Quebec separately conceived the idea of a College in Canada to train men for the Canadian ministry, and both sent deputations to England to solicit aid. The aid received was united and the Canada Baptist College started in Montreal. Owing to various difficulties this College was closed in 1849 but during its career it was of value

to the denomination and trained a number of the leading ministers.

In Ontario, the educational work, begun in 1860, finally developing into McMaster University, corresponds in its record of loyalty and self-sacrificing effort to that of Acadia College in Nova Scotia. Foremost in the beginning and development of this educational work in Ontario and Quebec was Rev. R. A. Fyfe, D.D., one of the strongest leaders of the denomination and an outstanding figure in the struggles connected with the Clergy Reserves and the making of the University of Toronto non-sectarian.

The Baptists Churches, whether Free or Regular, have shown always an intense independency of action, a steady resistance to any form of State Church and have in general refused to accept any State aid. To them belongs also the honour of starting the first Canadian denominational paper "The Missionary Magazine," published for the Maritime Provinces in 1828 as a monthly, becoming a weekly under the name of "The Christian Messenger" in 1839, and ultimately merging with other papers in the present "Maritime Baptist."

The five denominations whose beginnings have been told were first upon the ground and have been most closely connected with the Missionary Education Movement under whose auspices this text book is published. Space forbids more than grateful recognition of the other Christian bodies who have also made their contribution to our Canadian life, the Evangelical Association, the Disciples of Christ, the Christian Church, the Mennonites, the many synods of Lutherans, the Friends, the Salvation Army and others.

The Pioneer Work and Workers

The Pioneer Days were no "Golden Age" of religious fervour, of universal family worship, of deep knowledge of the Bible, such as our fancy loves to paint and our elder people, looking back through the golden haze of memory, are apt to picture to us. That there were saintly men and women, communities in which the ministers had come with their people, settlements where revivals made a deep impression on the life of the locality, pioneers who founded their lives and families on the open Bible, we heartily acknowledge and for them thank God as the sure foundations of our land; but even these, when the records of contemporaries are studied, are seen to stand out on a background of indifference, carelessness and even opposition to the things of the Kingdom of God. The bright spots stand out in the story, but roughness, profanity, and irreligion were there also.

Nor is this to be wondered at when one considers the religious life of the New England Colonies or of England in the years 1700-1800, and adds to this the great distances between the new settlements, the lack of communication and the infrequent religious services. Governor Murray has left a decided condemnation of the first British settlers in Quebec. A contemporary describes the early life of the Eastern Townships as rough and profane, while another description paints Halifax as half selling liquor and the other half drinking it, and of one eighty-mile stretch on the St. John River in New Brunswick it is said there was "no outward profession of religion, and with difficulty could a Bible be found for the administration of an oath." Into this life came the ministers

of all the Churches and all shared in the splendid foundation-laying. Of them it has been said:

“They were the true pathfinders of empire, preparing a way for the Kingdom of God. They made their lonely way on horseback or on foot through primeval forests, their roads marked only by blazed trees. They often slept beneath the forest shade, kindling their watch-fires to keep at bay the prowling wolf and bear, or found a cordial welcome in the log shanty of the pioneer settler, and a sweet repose upon a bed of pine boughs or a bundle of straw. They were mostly men of stalwart frame, for few others could endure the hardships of the itinerant life. Their meagre wardrobe was carried in their saddlebags together with their Bible and hymn books. They studied their sermons as they rode through the forests and their exultant hymns resounded through its echoing aisles. Where there was no road they threaded the streams and bays in the Indian’s light canoe or, in the winter, walked on snowshoes over the frozen and snow-drifted surface. The scattered settlers gathered in little groups, eager to hear the words of life, in the ample kitchen or barn of some friendly neighbor, or beneath the blue summer sky.”

Or as another has drawn the picture, “Where more elaborate means failed, they went to church in summer in rude ox-carts, whose wheels were slices cut from large maple trees, or in winter they journeyed over the snow in the moonlight on their homely ox-sleds. In some places, again, they walked to church barefooted, and sat down on a log near the “meeting house” to put on the boots which they had carried over their shoulders. But these meetings in the churches built of logs or of

rough stone made the most important kind of contribution to the life of the new country that was to grow into the great Dominion of Canada."

One of the descriptions of the early minister's trials by the way says "The traveller was often exposed to violent storms with mire to the horse's belly; wet to the skin, and with his clothes rent in climbing over windfalls, he had often to dismount and lead his horse. When he rested for the night it was often in houses that leaked so badly that he was wet to the skin at the tea-table; and he frequently slept with a dozen companions in a room about sixteen feet square, amid intolerable heat and incredible swarms of mosquitoes and sandflies."

Canada is so new a country that the pioneer trials are still to be found within our borders. But, even in what we think of as old settled parts, these days are not so far away. One veteran of ninety years, in January, 1917, told of his early missionary experiences near Watford in Western Ontario, of walking to his second appointment at Forest by a blazed trail through the woods, and of having passed through the city of Stratford when it had only two houses. North of Toronto at a little United Brethren Church, during the noon hour of a convention in 1911, quiet, gentle-mannered Brother Durkee, a veteran who has since passed away, was stirred to remembrance by a field of oats waving in front of the little Maple Grove Church. "I had quite a time once just where that field of oats is now. You see, I could come from Shelburne nearly to this place on horseback, but at the edge of the woods I had to tie my horse and take to a blazed trail through the bush. It was dusk when I came to a little three-acre patch of oats in the

middle of the woods and heard a creature browsing round in the oats. I knew how much it meant to the man who owned them, so I let down the rails and went into the oats and drove the creature out. Just as it went out I saw it was not a cow, as I had thought, but a bear. Well, I put up the rails and started to go on to my appointment, but there stood the bear in the road. I had to get to my appointment to preach and I hadn't anything with me, but I felt round till I got an ironwood fence stake about six feet long. I hated awfully to let go of that stake but I had to get to my appointment, so I gave a yell and threw the stake at the bear and he got scared and broke off through the woods. I could hear him smashing away through the brush. Coming back I heard him in the oats again and told one of my men who had a gun and he went and got him." Quiet old veteran missionary! "There was a bear in the road but I had to get to my appointment." There spoke the whole race of pioneer missionaries to whom Canada owes a debt she can never pay.

Reference has already been made to the difficulty in getting ministers for the churches. The Dutch Reformed Church in Halifax tried sixteen years and then ordained one of its own men. The little Congregational church up the St. John River in New Brunswick kept up service every Sunday for twenty years without a break, the deacons conducting worship. The Kildonan settlers in Manitoba kindly aided by the Anglican minister who adapted his services for them, waited thirty-five years for their own minister.

All the denominations owe a double debt to the help in men received at first from the New England Colonies



PIONEER CHURCHES

Anglican Church, Herschell Island—most northerly church
in Canada

First Methodist Church, Porcupine

Sod Church—the First Congregational Church, Pinwherry, Sask.

Baptist Church, Dorion, New Ontario

Combination Church and Manse—Presby., Spirit River, Alta.

and to the generous help both in men and money received from the Old Motherland. This help in men we still receive, though in most cases the growth of the Churches in Canada has enabled them to assume more and more their own self-support and also the burden of the mission work in Canada.

All honour to these missionary pioneers of the pulpit and the pew. It is for us to reverence their memory and in our day to follow their example. "Let us now praise famous men and our fathers who begat us. Their bodies are buried in peace; but their name liveth for evermore. The people will tell of their wisdom and the congregation will show forth their praise."

The Growth of Co-operation and Unity

The early days of the Century of Preparation in Canada, from 1800 to 1850, may be roughly said to have been given to the struggle for religious liberty. A leading Canadian Statesman has given us his definition of the British Empire:—"Imperial Unity founded on local liberty." To secure religious liberty was the task necessarily preceding any attempt at unity. There was division and bitterness between the denominations and between the divided branches of the denominations. The nearer the divisions seemed to be to one another, the greater the animosity appeared. These were the days of sermons expounding fine points of denominational differences. One sermon preached in Embro by a celebrated Highland preacher lasted from eleven in the morning till five in the afternoon, and the subject was "The Scriptural origin of the double eldership in the

Presbyterian Church." These too were the days of public debate, Protestant against Roman Catholic, Baptist against Paedo-Baptist.

But gradually the forces which had been leading to the unifying of the national life were felt in the church life also. The needs of the new country concentrated attention on the fundamentals in religion and secondary things that divided had to be set aside. In the Presbyterian Church, the divisions which had to do with circumstances in Scotland were found to have no bearing here. The map of the divisions and unions of the various Presbyterian Churches in Canada looks like a royal genealogical tree or, more happily, like the watershed of a great river, in which various streams, coming together, and here and there being again divided by islands large or small, yet in the long run merge into one mighty stream. The very names of the divisions, precious and vital at one time, are now forgotten, but the present Presbyterian Church in Canada is the result of eight unions, beginning with the union of the Burgher and Anti-Burgher Synods in 1817 and culminating after the Disruption which made eleven divisions in 1844, in the combination into four bodies by 1868, and in 1875 by the Union in one nation-wide Presbyterian Church.

In the same way, the Methodist Church is the product of the union of streams, some of which had their origin in the United States and more in the different Methodist bodies in England, but which, after a series of lesser unions, at last in 1883, brought together the New Connection, Primitive Methodists, Bible Christians and the Methodist Church of Canada in one body, "The Metho-

dist Church Canada" whose bounds not only cover the Dominion but include Newfoundland and Bermuda.

The Anglican Church, though divided in its schools of thought, has always been one body, the separate Dioceses becoming one united nation-wide Synod in 1905. So also the Congregationalists, always one in fellowship, were organized as The Congregational Union of Canada in 1906, and received into their Union the Ontario Conference of the United Brethren.

The Baptists, formerly divided in the Maritime Provinces into Free Baptists and Regular Baptists, have united and in Canada are now joined in three Conventions, one for the Eastern Provinces, one for Ontario and Quebec and one for the West, all three, though not yet united in a national gathering, working heartily together.

The growing unity has both helped and been helped by the multitude of interdenominational associations in which Christians in Canada have been increasingly meeting. The Temperance and Sunday School Associations, the Bible Societies, the Christian Endeavor and Brotherhood movements, the Y.M.C.A. and Y.W.C.A. the W.C.T.U., the Missionary Education Movement, the Laymen's Missionary Movement, and a host of others have all helped to unify the spirit of the Canadian Churches.

The ministers of the various churches have also been brought closer together. The Minister's bookshelves have become interdenominational in the desire to secure the best from every source. In Arts Courses in many Colleges the students for the ministry from different Churches sit side by side. The question as to why they

should divide when they came to Theology persisted and has been answered in the splendid work of the co-operating Colleges at Montreal, where the Arts work is taken in McGill University and the theological students of the Congregational, Presbyterian, Methodist and Diocesan Colleges unite both classes and professors in nine tenths of their training. In other places and in somewhat different methods, the same process has been promoting unity among the ministry.

The "Community Spirit" which has so remarkably developed in the West, is also helping. The barriers are largely down; men want to "get together." Then too the pressure of the task in Canada, the tide of immigration with its great responsibilities, is coming swiftly upon us, a task too great to be met without united effort.

Facing the century ahead, it is a happy thing that the Anglican, Congregational, Presbyterian, Methodist and Baptist Churches have completed their organization on a Dominion-wide basis and stand ready to meet the tasks of the days to come shoulder to shoulder. It is in harmony with the whole direction of our religious national life that the three rivers, which already unite in themselves so many streams, the Presbyterian, Methodist and Congregational Churches of Canada, should have decided to unite, and, with their combined strength, meet their share of making our Dominion "His Dominion."

The Development of the Missionary Spirit

In the early days in Canada, the Home Mission problem was everywhere, and every organization of the Churches, higher than the local church, the Diocese,

Presbytery, Conference or Association, had its hands more than full of missionary work in the wide districts which so few ministers had to cover. As the Churches in each district grew a little stronger, the territory was divided and the same problem began over again. The early ministers simply reached out to the needy places near them, and the organization was then called to provide a minister for the new outlying preaching places.

This was the first stage, and it was shared by all the Churches alike. Then, as the divisions of the different Churches united, there came the second stage of national outlook and organization. The Presbyterians, Methodists and Baptists have, in general, recognized Home Missions as an integral part of the work of the Church, and have worked through Boards directly responsible to the Church, the Anglicans and Congregationalists through Societies, in whose management the different parts of the Church are represented.

The Anglican Church organized The Domestic and Foreign Missionary Society in 1882 and, in 1902, merged this in The Missionary Society of the Church of England in Canada, which includes both Home and Foreign Missions. This has been a great stimulus to their work. Great progress has been made by the Presbyterian Church since the Union in 1875, when the Home Mission Board took over the Western and British Columbia fields, which until that time, had been under the Foreign Board. Organized Missionary effort in the Methodist Church dates back to the first Canadian Conference in 1824 when a Conference Missionary Society was formed and three workers appointed to work

among the Indians. The income for the first year was \$140. Since that time the work in both the Home and Foreign fields has been carried on under a representative Board elected by the General Conference. In 1895, the many calls for expansion at Home and abroad, and the waiting of volunteers to be sent to the front overtaxed the Missionary income. The Young People's Forward Movement with the Motto: Pray, Study, Give, was organized to reinforce the General Board of Missions. This Movement not only marked the inauguration of the Student Missionary Campaign Work, but was also the beginning of organized Missionary Education Work both denominational and co-operative.

The Congregationalists have their Canada Congregational Missionary Society, organized in 1853 in its present shape, but being a continuation of the Society started in Montreal in 1827. The Baptist Associations when combined in Conventions or in the West in a Union, handed over the work to Boards appointed by the Conventions, the Ontario and Quebec Board dating from 1849. These dates are only important as showing the common experience of the Churches as they developed.

In the same way the spirit of Foreign Missions can be traced in the various Churches, showing that the wave of missionary enthusiasm entered the hearts of all our people and found shape when the Churches grew strong enough to think of the needs beyond their own borders.

At first the foreign missionary gifts from Canada were sent to the various Societies in the States and in England, but soon our people wanted to have their own fields and missionaries. The Baptists have the honour of sending out the first Canadian Foreign Missionary,

Rev. Richard Burpee and wife, who went from the Maritime Provinces to Burma in 1845. To the Baptists also belongs the honour of organizing the first Women's Missionary Society in Canada and of sending out the first lady missionary from Canada, Miss Minnie de Wolfe, who sailed for India in 1867.

In 1874, the Ontario and Quebec Baptist Convention opened a Mission among the Telugus of India and the following year the Maritime Convention sent Missionaries into the same field. In 1912, the two Telugu Missions were amalgamated and the two Boards in Canada were united as the Canadian Baptist Foreign Mission Board representing all the Baptists of Canada. Under this Board they have strong Missions in India and Bolivia.

The Presbyterians came a close second, the Nova Scotia Synod beginning in 1845 that splendid mission to the New Hebrides that has enriched the missionary spirit of the Church universal with its story of the two martyred Gordon brothers and its inscription on the slab in the Island of Aneiteum to Rev. John Geddie, which says: "When he landed in 1848 there were no Christians here, and when he left in 1872 there were no heathen." In 1871, Rev. George L. Mackay was sent out to Formosa to begin there his trials and triumphs. A year later went out the first Presbyterian missionary to India and now the Presbyterian Church has a large staff in China, Korea, Formosa, India, Trinidad and British Guiana.

The Congregationalists had been sending their help through the London Missionary Society and the American Board, but in 1881 founded the Canada Congrega-

tional Foreign Missionary Society, and, in 1886, sent out their first missionary, Rev. Walter T. Currie, D.D., to begin work in West Central Africa in the Province of Angola. They now have a fine station at Chisamba and are building a Training Institute at Dondi.

The first Anglican missionary was sent out in 1888 to Japan by a voluntary association at Wycliffe College, and the second, two years later, by their Domestic and Foreign Society, also to Japan. The National organization of the Missionary Society of the Church of England in Canada has been a great success. They now have a field in India and fully organized missionary Dioceses in Japan and China.

In the Metropolitan Church, Toronto, in 1873, Rev. W. Morley Punshon made an appeal to the Methodist representatives for \$1000 for Foreign missionary work. It seemed at the time a large sum, for it was only to the Wesleyan branch of the church that the appeal was made. The appeal was answered and the first missionaries, Rev. Geo. Cochran, D.D. and Rev. Davidson McDonald, M.D., went out to Japan. To the Japan field was added in 1892 the West China field with its revivals and its trials, its record of fine men and women and its roll of native martyrs.

The women of the Canadian Churches, always splendid helpers of the Church, felt a growing desire to have their own share of the missionary campaign, and the years around 1880 saw a simultaneous organization of Women's Missionary Societies. The Presbyterian Women's Foreign Society was organized in 1876, their Women's Home Society in 1903, the Baptist Women's Foreign Society of Ontario West in 1876 and their Women's

Home Society West in 1884. The Methodist Women organized for both fields in 1881 and the Congregational Women's Board, also including both Home and Foreign Work, was founded in 1886. The dates again are of value only in showing that in this phase of Christian effort the Churches all felt the same spiritual movement.

The Century of Preparation, at its close, saw all our Canadian Churches organized on a national basis, not only for preaching the Gospel in Canada, but also for taking it to their share of the nations yet waiting the brightness of His coming.

The Century of Preparation A Century of Progress

In looking back over the Century of Preparation from 1800 to 1900, there are many things, not included in the above divisions, that are marked by great progress, through which we are better prepared to face the new Century.

The Roman Cathlic Church has shared, strange as it may seem to us, in many of the movements so important to our Protestant Churches. It has had to fight for religious liberty, has grown through its divisions to national unity, has felt the missionary spirit, in the West has dotted the far encampments of the Indian tribes with its missions, and has grown in willingness to co-operate with us in securing great national and moral reforms.

What a vast difference there is between "Halifax, half selling-liquor and half drinking it," to the almost nation-wide prohibition of 1917, and what a marvellous preparation for the days of the incoming tide of immi-

gration! What a difference between the law that, in 1828, in the capital of one of our Canadian Provinces, sentenced a boy to death for stealing 25 cents from his employer, and carried out the sentence in spite of a recommendation to mercy by the jury and a petition to the Governor of the Province, and the law of today with its Children's Aid, Reformatories and Children's Court! To-day, if we had the actors in that tragedy of 1828 before us, we would hang the judge and hang the Governor and hang . . . on to the boy!

In the early eighteen hundreds there were still slaves in Canada, but, in 1793, the Upper Canada Legislature, at its first meeting, declared slavery illegal. In 1800, the Court of King's Bench in Montreal also ruled it illegal, and old letters show that, about the same time, the legal official in New Brunswick, asking the Attorney-General in Nova Scotia whether he should recognize the title deeds which gave one man ownership of another, got back the answer, "Find some flaw in the original deed," the Attorney-General apparently sharing the opinion of the New England Judge, who, looking over the title deeds of an escaped slave whom it was sought to seize, said "God made this man, and I do not see any deed from the original owner."

Well may we be proud that, thirty years before old England made free all the slaves under her flag, and sixty years before our great Sister Nation to the South emancipated her slaves, every slave that set foot in Canada became free as he crossed the line, that far away in the south the North Star was pointed out as the way to the land of freedom, and that many a slave, coming by the kindly hands of "the underground," was passed on into

Canada where their little settlements were cared for by the Canadian Churches.

What changes have come to us with a clearer understanding of God's wonderful works in Creation and with the Historical study of His wonderful Word. The heresy trials of the past! The new old emphasis upon Christian service rather than upon theological belief! How much more absolutely we understand that "the wages of sin is death" to the soul now as well as hereafter! How much, too, we rejoice in the "free gift of God," which is not only pardon at some future date, but "eternal life through Jesus Christ our Lord" here and now.

Every life still needs to come to the Lord Jesus Christ for there is no other name given under heaven whereby we may be saved. But being saved, we have learned more clearly that the life saved is "saved to serve," that the life redeemed is to be applied to the redemption of the world, till His will be done on earth as it is in heaven.

The storms that beat upon the Church of Christ last century have passed away, and in passing proved to be but winds that blew away mists that had hidden from us "the glory of God in the face of Jesus Christ," and to-day the Churches of Jesus Christ in Canada, under the guidance of the Holy Spirit, face the new century with their foundations well laid, with growing unity, with the missionary vision, with a gospel for every man and for all the life of all men, and best of all with renewed faith and love in Jesus Christ our Saviour, to whom be glory for ever.

He who hath laid the foundations in the Century of Preparation will be with us in the tasks of the century to come.

This hath He done, and shall we not adore Him?

This shall He do, and can we still despair?

Come let us quickly fling ourselves before Him,

Cast at His feet the burden of our care.

* * * * *

Yea, thro' life, death, thro' sorrow, and thro' sinning

He shall suffice me, for He hath sufficed;

Christ is the end, for Christ was the beginning

Christ the beginning, for the end is Christ.

CHAPTER V

THE ROMANCE OF OUR EARLY HOME MISSIONS

THE Zitz-Zizows and the Nunatalmutes and the Kogmollicks and the Pottawattami, can you tell them apart? How far is a Chippewa from being a Chipewyan? What parts of the body politic are the Flatheads and the Blackfeet and how close would you let the Yellowknives come to the Dogribs? If a Haida lived on Queen Charlotte would he necessarily be a cannibal? Are the Micmacs of Scotch descent? Why is a Plain Cree and a Mountain Stoney? Or if these questions are too easy, what do you know about the Montagnais, the Loucheux, or the Shuswap and the Sikanni, the Tsimpshans and the Giatksheans, the Kwakiutl or the Ankomenums or the Clayoquite, or for a final easy one, the Killoklake and the Sikosiliks. You have never heard of them! Why, they all live in Canada and are perfectly well known to our missionaries. They, with some others, are the genuine and only original landed aristocracy of Canada, and if they were to gather in Convention to discuss the "Problem of the Immigrant in Canada" they would be talking about us, for they were all here before we were.

This chapter will deal only with the story of missions among the races which preceded us, the Indian, the Eskimo, and the French, for when our Canadian Churches had so far ministered to their own people in

the scattered settlements that they could begin to plan for carrying the Gospel to others, they naturally turned to the people near at hand. The establishment of missions to the Indians and French was therefore the second step in the development of Home Missions in Canada, a step which not only brought blessings to the peoples to whom the Gospel was preached but a double blessing to the people who sent the Gospel, and very largely increased the missionary spirit of our Churches.

Romance, says the Dictionary, is a tale of knight-errantry, or of chivalrous adventures in love or war, and in our Canadian Home Mission story is abundance of the very spirit of tender, unselfish, brave knight-errantry and of high adventure.

Canada has grown so quickly that we are apt to forget that in our great West today are living many Indians who, in their youth, thought raids for horse stealing and scalp hunting the regular course of nature, and that, well on toward 1880, war parties were organized in many a camp, spring and fall, that, up to the coming of the Mounted Police in 1874, there was nothing to stop these war parties but the teaching of the missionaries, and that danger was often close at hand. See the Methodist mission at Victoria, Sask., besieged by Blackfeet in 1870. "We were always ready, a gun, such as it was, at every window, an axe behind every door; mother and sisters and wife drilled to load and handle guns. The Blackfeet shot our cattle and stole our horses, but did not attack us. Many a time during those weary nights and days I wished they would, and let us have it out to a finish." Or on the Atlantic Coast see Dr. Grenfell, crossing a Labrador bay, carried out to sea on the ice with his

dog train, killing a couple of the dogs, freezing their legs bones to make a little staff on which to put his shirt so that it might be seen as he drifted down shore for weary hours till help came.

Or follow the great missionary, James Evans, who, having in an accident shot one of his canoe men, went far away to the little tribe from which the man came, that he might own up to the man's death and recompense them. Listen as the men crowd round, saying as did some of old, "that by their law, he ought to die," but the old mother, seeing his real sorrow and bravery, adopts him as her son. As long as he lived the missionary sent her all the help that a son could give.

Or watch gentle-hearted Bishop Bompas as, for thirty years, without any approach to civilization, he goes in and out among his scattered flock, and see him, when little Jeannie de Nord is lost, tramping all day through the forests, crossing streams, till, on in the night, he finds the little one at an abandoned shack and brings her home again, himself wet through, chilled, cramped and suffering for days.

You are heartily invited to be present at the birth-day party of little Ruth McDougall at Pigeon Lake in Alberta in 1868. There are fifteen lodges of Indians invited so that one or two more will not matter. Ruth's birthday present is a big moose, which her father, Rev. John McDougall, shot out on the ice that morning, and the choice dish at the party is moose nose. The guests are "a motley crew, of strange history and tradition, murderers and poisoners and horse-thieves, and conjurers and medicine-men, and gamblers and warriors and skilful hunters. Many a foul crime, many a glorious deed is

written in the faces of those who linger at our feast to-day. Yonder sits old Paul. Even now the avenger is on the lookout for him and his kin, and his arms are ever at hand and his eye ever alert to guard his life and home. He and his brother each killed his man over a gambling quarrel. Now both are repentant, and Paul is, as I verily believe, a converted soul, and one of our staunch Christians; but the recent past hangs over him all the same. God is more ready to forgive than man. Yonder is Simon, who also is, as we watch him, gripping his gun and feeling for his knife and listening and looking doorwards. He also has recently murdered two men, both halfbreeds, and knows full well that if any of their friends come upon him unawares, his life and perhaps that of his party will make atonement for his crime. He too is sorry, but there is the look of murder in his very attitude as we behold him as our guest." But we cannot wait till the close of little Ruth's birthday party with her strange guests.

Would you turn to a tale of adventure and love? Then join unseen the wedding journey of a missionary and his bride as they start West from Winnipeg in the middle of October, 1872. They are heading for West of Edmonton, the bride driving one horse in a democrat with the injunction, "Keep the steady jog, Lizzie!" Then followed the missionary with the cart and spare horses. They run into a prairie fire, ford rivers, breaking through the early ice, in one crossing the horse breaks out from the harness and leaves the bride sitting in the cart in the middle of the river. Another day the missionary's cart breaks down and when he follows on, he comes to a band of Sioux who, after massacring whites

in the United States, have come across the border. The wife is nowhere to be seen, and the missionary anxiously pushes through them till at last, far ahead, he sees the cart bumping up and down and finds that "Lizzie" had kept "the steady jog" and passed right along. Winter, came early and more than once they were snowed in and in one blizzard their horses drifted away. After great struggles, the men made a new camp and the missionary and man, exhausted, slept, while the bride in the little camp dug in the shelter of a big snowdrift kept the fire burning, and under the starry sky kept watch. Two months and a half later they reached the new home at Pigeon Lake just in time for New Year's Day.

Or will you join with a camp of Stonies as, in their lodges one evening in 1867, they worship and join kneeling in prayer. A sudden fusillade rings out, bullets pass through the skin coverings of the lodges and the Stonies rush out to repel the attack made by a large war party of Crees. The Crees are driven away and all is thought to be well, but when the men return to the lodges they find that, though the bullets had nearly all gone too high, through the people all being kneeling when the first shots were fired, yet one old man had been killed as he knelt and was still kneeling as in prayer. As his sons looked at him they said that since he died as a Christian they must not take revenge on the Crees. Think of the old man, like Livingstone, dying on his knees.

All these incidents are only glimpses of the abundant Romance to be found in our Missionary records. The full stories will be found in the Missionary books listed by our Missionary Boards as found in the appendix to this book. The missionaries would be the first to tell us

that behind all these things was the steady routine of missionary work, of kindly helpfulness, of every day preaching and teaching, far harder upon the missionaries and far more valuable to the people, and that all together were only a small part of the debt we owe to the native races.

Our Debt to the Indians and Eskimo. Paul said, "I am a debtor both to the Greeks and to the barbarians," and in this country, while we owe a great debt to our civilized forefathers, we owe also a great debt to the native races. We have taken away their country, we have destroyed their sources of food, we have bought their furs for small prices, we have used them as guides that they might open to us their country to do these very things. Then we have brought to them the terrible evil of intoxicating drink.

As old Chief Shingwauk said at Sault Ste. Marie to one of the early missionaries, "My fathers never knew how to cultivate the land, my fathers never knew how to build mills, my fathers never knew how to extract the devil's broth out of grain, you make it and bring it to us and you blame us for drinking it." Cross over to the Pacific Coast and listen as Chief Weah of the Haidas of Queen Charlotte Islands speaks to the first missionary who visited them. "Your words are good. They are wise words. We have heard of the white man's wisdom. We have heard that he possesses the secret of life. He has heard the words of the Chief above. We have seen the change made in the Tsimsheans (a neighboring tribe). But why did you not come before? Why did the iron people (white men, so called from their use of iron) not send us the news when it was sent to the Tsimsheans?

The smallpox came upon us many years ago and killed many of our people. It came first from the north land, from the iron people who came from the land where the sun sets (Russia). Again it came, not many years ago, when I was a young man.

It came from the land of the iron people where the sun rises (Canada). Our people are brave in warfare and never turn their backs on their foes, but this foe we could not see and we could not fight. Our medicine men are wise, but they could not drive away the evil spirit, and why? because it was the sickness of the iron people. It came from them. You have visited our camps and you have seen many of the lodges empty. In them the camp fires once burned brightly, and around them the hunters and warriors told of their deeds in the past. Now the fires have gone out and the brave men have fallen before the iron man's sickness. You have come too late for them." He paused and again his hearers prompted him in low tones, after which he resumed, "And now another enemy has arisen. It is the spirit of the fire-water. Our people have learned how to make it, and it has turned friends to foes. This also has come from the land where the sun rises. It is the bad medicine of the iron people. It has weakened the hands of our hunters. They cannot shoot as their fathers did. Their eyes are not so clear. Our fathers' eyes were like eagles. The fire-water has dimmed our sight. It came from your people. If your people had the good news of the Great Chief, the Good Spirit, why did they not send it to us first and not these evil spirits? You have come too late."

We have brought to the Indian also our white man's diseases, the smallpox, the scarlet fever, the measles, and these have swept the natives away by the thousand. The smallpox plague of 1870 passed over mountain and prairie and half of the Indians died. One expedition of Haidas to Victoria, made in their large canoes, having in all nearly a thousand people, catching smallpox, and driven by the disease, fled North, dying, till one great canoe was found floating with every one dead. At every camping place they burned their dead and went on. Out of that thousand members of a fine race, only one man reached Queen Charlotte Islands alive.

White men have brought to the Indians also the white man's sins and the evil diseases that accompany them. One of the first missionaries to the Eskimo at Herschel Island, in the Arctic Sea, has left a terrible picture of the coming of the whaling ships each year, when within an hour or two, every man and woman were made drunken and every woman and girl debauched. On the West Coast, the Indians, in order to gain money to give their "potlatches," sold their women to the white men, or sent them to the camps and cities to earn money in evil ways, till whole tribes were decimated by evil diseases and, in some of the tribes, hardly a woman was left capable of bearing healthy children. As late as 1906, at one of these "potlatches" several girls were sold for evil purposes, at prices ranging from \$300 to \$1200.

The white man has robbed the native, has brought evil gifts of liquor and disease and sin. If our "devil's missionaries" have brought these things, do we not owe to these Indians a share in our blessings and infinite

patience as we bring the Gospel of Jesus Christ, and build up again what our own people have broken down?

From the Missionary Viewpoint. There are so many things similar in the work of the missionaries among the Indians and Eskimo that it will serve us best to look first, from the missionary's view point, at the difficulties and duties common to both. In real life the difficulties and duties of the missionary are inseparable, but for our study the division will be helpful.

The Missionary's Difficulties. First of all, the long journey by whaling ship to Blacklead Island in the far north or, in the older days not so long ago, the journey by ship to Hudson's Bay Forts, and then on by canoe over many a weary portage and long stretch of lake and river for months till the station was reached; or as the early missionaries went to our West, by way of steamer to St. Paul and overland by Red River cart to Fort Garry, and then West either by cart, rolling over the prairies day after day, or with the Hudson Bay brigade of boats, toiling and tracking up the Saskatchewan, the journey to his post was not the least of the missionary's difficulties. All his outfit and much of his provision had to come with him, and there was seldom room for any too much of either. Then came his housebuilding; among the Eskimo all the wooden parts had to be brought along, but in the West the pioneer had to put up his house of logs, chinked with clay and moss or hay, generally of two rooms, a bedroom and a large kitchen, for the kitchen had to be living room and meeting house and dining room for the missionary and for his many guests.

Then came the second difficulty, the language to be learned. Both the Eskimo and the Indian languages are

what is called "agglutinative," that is, words are made out of many words stuck together. This makes extraordinarily long words. The Cree word for missionary is Ayumeaookemou or "praying master." Any Anglican or Presbyterian who has been brought up on the Catechism or "The Shorter Catechism" will look with interest and wonder at the Ojibway word for Catechism, which is Kummogokdonattootammocileaugannonash. Imagine the teacher who had to ask a scholar if he or she had learned their "Kummo——etc." Just try it!

But the trouble goes deeper still for some of the languages, while rich in combinations and names of material things, are poor or absolutely without such abstract words as faith, hope and love. The difficulty of translating our Gospel, for this reason, has been felt by all our missionaries from the early days in Canada. Then, too, there is the further difficulty that many of the things familiar to us are utterly unknown to Indian and Eskimo. One of the Alaska missionaries in the far North wished to translate "A tree shall be known by its fruits," but, as there was no tree within two hundred miles, his people had never seen one. All they knew were the drift logs borne to their shore in the summer by the Pacific Current. Also, no fruit grew there, and the only fruit they knew were the dried apples they bought from the trader. So his translation, in the nearest terms he could get, was literally "A drift log shall be known by its dried apples." Then, what can be done to give to the Eskimo all the joy that has come to us in the conception of Jesus as the Good Shepherd. The missionary found that the only animal they knew of a

gentle nature was the seal and that was never tamed, so for shepherd he had to make a word "keeper of the seals," and the little white seal had to be taken as their symbol for "the Lamb of God."

But all the words are not long and the languages are musical, lending themselves easily to our familiar hymn melodies. This is the first verse of the Cree translation of "Nearer, my God, to Thee":

Ke-se-wog-ne-man-toom,
Ke-nah-te-tin;
Ah-ye-man-ook-ke-yam,
Ne gah-we-koon;
Ah-yeeh-wak-gah-ge-ga,
Ne gah-se ne gah-moon,
Ke-se-wog-ne-man-toom,
Ke-nah-te-tin.

Then with learning the language came the difficulty of winning the hearts of a strange people. The method of one missionary is thus described in his own words: "We companioned with them in sorrow and in joy, in fasting and in feasting, in peace and in war; were in all things like them, without in any sense compromising either principle or manliness. We were nomads or permanents as our work needed. We hunted and trapped and fished, and engaged in all manner of athletics, foot races, horse races, anything for real fun and common brotherhood. Thus we found out men, and these in turn saw us and read us as a book, until they knew that on every page of our life there was written friendship and the true desire to help them. More than this, they saw we believed in them, and at last they grew to believe most heartily in us." Yes, and then through

the kindly and loving man they came to believe in a kind and loving God.

Sometimes the missionary stayed at his house and waited for the tribes to come to him. Sometimes he followed them in their wanderings or took long trips to visit them, "in journeyings oft, in perils of rivers, in perils of robbers, in perils" sometimes "from my countrymen, in labour and travail, in watchings often, in hunger and thirst, and in cold," the latter far beyond anything the apostle knew.

All these things you will find over and over in our missionary records. The life of any one of the pioneers will show them all. Put on your snowshoes and travel with any one of the early missionaries and his sled and train of dogs sometimes eighty or a hundred miles in twenty-four hours. Dig out the snow camp, start a fire, thaw out the fish for the dogs, eat your own supper and keep turning yourself round so that back and front may take turns at freezing and scorching, while the trees crack with the frost. Camp at the foot of a bluff with Egerton Young and his men, entertain the Indians who come to the fire and stay till nearly all the provisions have been eaten, sit up half the night trying to defend to-morrow's food from the visitors' half-starved dogs, put the little bag of meat under your head and the small bag of frozen buns under the head of your best Indian, then wake up in the cold to find that meat and buns have all been stolen by the dogs, and in the biting weather go sixty miles on nothing but bitter tea. Further west, up to 1870, every night some one had to stand on guard against enemies. But all these things were in the day's work.

Or camp with Archdeacon Collinson on the Pacific shores with only shell-fish for food. Go out on the plain after buffalo meat as Rev. George McDougall did many a time, until, one day at dusk in a snow-storm, he left the loaded sleds to go to the camp and prepare tea for the coming of the others, but in the cold and snow never reached it. He had walked with God, and lo he was not, for God had taken him.

Loneliness, the missionaries tell us to be one of their greatest hardships. Up on Blacklead Island in the Greenland seas, the supply ship came only once a year and then the missionary got a whole year of newspapers. He carefully arranged them in chronological order and thereafter read one each day, the news being fresh to him though a year old to the rest of the world. His friends helped out by sending letters which were marked to be read in certain months and so spread over the year. The missionary confessed to a longing like that of a greedy little boy who wishes to eat the whole of his cake at one sitting.

What a book could be written if the missionaries' wives had left a record from their side. The lonely days and nights when the missionaries were away on their long evangelistic trips in cold and storm!

What of Mrs. Collinson, at first among the Haidas, in the one-room, little, old log shack, filled with the curious Haidas from dawn till dark, trying on the missionaries' things, and making it necessary to have only two meals a day, one at dawn before their guests came and one at dark after they had gone home? Or what of the missionary's wife, away up at Herschel Island, who saw only two white women in five years,

the wives of whaling captains, and whose two little ones, dying, were taken 250 miles on a sled over the snow to be buried at Fort McPherson? What did good Mrs. McDougall feel like when, for three weeks, there was absolutely nothing to eat in the house on the bank of the Saskatchewan but white fish, no bread, no vegetables, nothing but whitefish three times a day. Or Mrs. Bompas, at Fort Simpson, the year of the famine, 1886, when the Synod had for dinner only barley and a few potatoes and she wrote home, "We have been living for some days on flour and barley soup and potatoes twice a day. We are four in family and William gives us all the giant's share and takes so little himself. One hopes and prays for help. One hears terrible accounts of the Indians all about, all starving, no rabbits or anything for them to fall back upon. Here many of them hunt for rotten potatoes thrown away last fall."

What brave hearts these women had! As Sir Nigel, speaking of his wife, said to the Lady Tiphaine, in the story of "The White Company," "God He knows that I am not worthy to be her humble servant. It is easy, lady, for a man to ride forth in the light of day, and do his devoir when all men have eyes for him. But in a woman's heart there is a strength and truth which asks no praise, and can but be known to him whose treasure it is."

The Missionary's Duties. If the missionary's difficulties are many, his duties are numberless. A Missionary to the Alberta Indians, in 1860, writes: "Our duties to and amongst these people were manifold. We had to supply the object-lesson in all new industries, in fishing, net-making and mending, chopping and

sawing, planting and weeding, and even in economical hunting. We found that we must not only take a part but lead. I was doctor, lawyer, judge and arbitrator, peace commissioner, pastor, teacher, and brother man. Many a perplexing case of sickness made us feel our ignorance, but we did our best. Crees and Stonies were constantly quarrelling over horses or women, and it was my duty (so everybody seemed to think) to step in and interfere and investigate. Charges of secret poisoning and of conjuring loved ones to their death were frequent and many a solemn time we spent in disabusing ignorant minds of groundless suspicions, and also many an hour we laboured to explain the benefit of Christian civilization in the ordering of the lives of a community."

The Missionary as a Teacher. There is a jolly picture of one of the first missionary schools among the Coast Indians at a village near Nanaimo and the missionary's troubles and fun. "My pupils were a wild-looking lot of little folk, with painted and dirt-begrimed faces and long uncombed hair. Some of them were clothed in little print shirts, others had a small piece of blanket pinned around them, while some had no clothing at all. Beckoning and pointing to the schoolhouse I sought to persuade them to come into school. They would look at me, laugh at my efforts and make a bolt for the bushes near by. Sometimes I made an attempt to capture them, but they would run like wild hares, and I could not get near them. Finally I took an Indian with me to the woods and secured two stout poles or posts with which we fixed up a swing at the back of the schoolhouse. Then I started again with my sign language and at last succeeded in getting one of them into

the swing. As I swung the little fellow to and fro I noticed the others peeping out curiously from among the bushes. Pointing to the swing and then to the school-house I beckoned to them as much as to say 'If you come here and have a swing, you will have to go to my school.' By this means I got acquainted with them and won their confidence." The rest of his story, how he washed their faces in half a rain barrel, and dried them on barley sacks and the fun they had when a box of clothes was sent by the Women's Society from Victoria, all these you will have to learn from his own book.

The great example of a missionary teacher in Canada is Rev. Jas. Evans, "the Apostle of the North." Impressed by the fact of the Indians being so short a time in any one place—as they went to their far-scattered fur-hunting grounds in the winter, and even in the summer had to leave the vicinity of the forts in order to follow the animals on whose flesh they lived—he began to teach them to read so that they might have something of the Gospel message always with them. But our alphabet was so complicated he could not get their attention long enough. After much study he invented the Cree Syllabic alphabet, of some thirty-six simple characters, each standing for one syllable. This he tried with some of the Indians and found they could learn quickly.

The next step was to print. He had no paper, type or ink, but what of that? With great labour and many experiments he made models, and with lead from tea boxes cast the type. The ink he made from soot and sturgeon grease. The paper, he got from the forest, getting the Indian women to bring him great sheets of the white birch bark. The press was made from a jack

screw which the Hudson Bay people had for pressing furs into small bundles. The Indians could learn to read in a couple of days and each one began to teach others. Great was their wonder at the "birch-bark that could talk," and great their joy as they saw the sheets struck off with the hymns and texts they had learned. Into many a far hunting-ground were the sheets carried, and there, Indians, whom the missionary had never met, seeing the birch-bark leaves bound in deerskin, became curious and then learned to read for themselves. These characters have been adapted to many of the languages of the Indians and Eskimo and are used in both Protestant and Roman Catholic Missions. In 1917, they were used in printing evangelistic literature for the Mas tribe in the heart of West China.

The Indians have a retentive memory and love to hear stories of far-away places. Around the fire one evening at an Indian village, the missionary told of the cannibals who lived in the islands of the bitter water (the salt Pacific) so many days travel to the south east. Next morning when he went out, there was not a soul to be found in the whole village. At last he saw one man in a canoe and found from him the whole village had gone to an island in the lake some seven miles away. Paddling down he asked them why they had left the village. They replied that they were afraid of those people that ate others. "But," said the Missionary, "did I not tell you they lived many moons journey away from here?" "Yes," they replied, "but we thought they might have started some time ago." The missionary has to plan for occasional unexpected results from his teaching.

The Missionary as Doctor. It is a far cry from the present well-equipped hospitals in the Indian missions to the early days, but from the very first, in the presence of suffering the missionary has had to do his best. The Indians had comparatively little knowledge of healing herbs and trusted to the medicine men with their charms and incantations. In the great blizzard of 1871, in the Hand Hills camp of Crees, we get glimpses of the missionary answering the appeals for help. "Come quick, John!" came the appeal from every side. "With a little cayenne pepper, the only medicine I had, I went around from camp to camp helping to rub back to life, administering a warm drink, dropping on my knees beside an unconscious patient and offering a short prayer, which was a new evangel to the hearts and ears of those who listened round the lodge fires that night."

Or see another missionary on the Coast, in the fear of a coming epidemic of smallpox, urging the Indians to be vaccinated, and at last succeeding, only to be threatened with death as the vaccination took and the arms swelled so that the missionary had to do all he could to soothe the irritation. See, too, the medicine men singing and beating drums all night round a man with brain fever till he died. Read the story of the challenge that centered round that death and how it meant the downfall of the medicine men.

The Missionary as Industrial Teacher. Again, it is a far cry from the well appointed Institutes for the Indians today, with their tools and carpenter shops and their well tilled fields, to the men of the early days but the principle is the same. We see Bishop Bompas making, with great labour, some beautiful shelves and



INDIAN INSTITUTE, BRANDON, MAN.
Methodist



GRADUATING CLASS
INDIAN INSTITUTE, BIRTLE, MAN.
Presbyterian

cupboards only to have to take the scarce boards a few days after for a coffin for one of his flock.

The first missionaries on the Coast taught their people to use the pit saw and make their own boards. Then, as one of the missionaries has said, "A few potato eyes and a thimbleful of turnip seed were often the beginning of civilization for a tribe." The story of the first big crop of potatoes at the mission station of Victoria, on the bank of the Saskatchewan, is worthy of a chapter by itself. One sees the camp of Crees to whom such a crop and the wagon and horses in harness are all new. The missionary calls for a "bee," and notes with satisfaction that some of the women are carrying away their blankets full of the new food to their own camp. Men, women and children all help, the mission cellar is filled and the rest of the field is given to the Indians. Now and then, between wagon loads, the Missionary takes the opportunity to preach about the goodness of God. Now some of the Indians have as fine farms as any white settlers, but these were the beginning days.

The Missionary as Peace-maker. Again and again, through the pages of the missionary annals in Canada, we find the missionary sent for to act as an intermediary between the Government and the Indians. The new treaties are explained to the tribes, the coming of the mounted police is prepared for, the change of Government from the Hudson's Bay Co. to the Dominion of Canada, all these were announced by visits of the missionaries to the tribes who knew them as friends, and were ready to take their advice. A little more of this would have saved the Riel rebellion with all its cost.

Even as it was many tribes were held from joining the rebellion by the missionary influence.

Peacemakers between the tribes themselves the missionaries had to be many a time. Round the mission stations gathered tribes at enmity with each other who found their only tie in the missionary's friendship, and their only restraint from open war in his presence and words. Listen to John McDougall as, in the growingly hostile camp of thousands of Crees at Hand Hills in 1871, he speaks for the Government and distributes the presents he had brought from the Hudson's Bay stores, and changes the hostility to friendship. Go back and forth with Archdeacon Collison at Massett between the attacking Haidas camped on the hill and the Eagle clan in the large houses, both sides having guns in hand and their faces painted black for war. At last a fair compromise is arranged and a Chief speaks: "We see that you are for peace. You have not come thus for gain. And you hold the balance fair between us. If the Eagle clan consent to your words, we are content; but if not we shall fight." The peace is ratified by a feast at which the sacred eagle's down is scattered over the former enemies, and friendship is firmly cemented where bloodshed would have reigned and the captured have been taken as slaves but for the missionary.

The Missionary as Preacher. In all those things and many others the missionary's whole life is a sermon. He does not often tell in his letters home what his sermons have been about, for the message of the Gospel to the Indians is the same great story of the love of God and the redemption which is through Jesus Christ our Lord that is our own joy and glory. The missionary

just does what one native Christian said he had done for an anxious enquirer, "I took a text and broke it into small pieces for him." Now and again we get a glimpse of the message, as when one missionary, coming into a lodge in which all were gloomy, found that the sorrow was caused by the death of the Chief's child. "I know where the little children have gone" cried the missionary, and with the glad news of the resurrection got a hearing for the Gospel and brought comfort to the lonely hearts.

But the message taught will show again in the words of the men to whom it came with joy, and we turn from the standpoint of the missionary to that of the Indian and the Eskimo.

Our Indian Work

The Indian Before our Missionaries Came.

When our first missionaries came to the Indians, there were a few tribes in the South and east of Canada that did a very little farming, but practically all the rest depended absolutely on hunting, and were therefore exposed to the extremes of feasting and famine. On the plains, dried meat or in the fall frozen fish were laid up for the winter when possible. The Coast tribes dried and laid away fish, fish grease and fish eggs. Bark tepees in the East, skin lodges on the plains and on the West coast, wooden houses of large size and holding several families were the dwellings.

The religion varied, there being some idea of a great good spirit, the "Manitou," and of a great evil spirit, but there were all manner of prayers and offerings to spirits of the animals, rocks, rivers and the sun, and many objects that were "good medicine" or "bad

medicine" bringing good or bad luck in hunting. The medicine men were, in general, sordid schemers working on the fears of the people.

Women were the drudges, though the labours of the men in hunting and trapping were greater than they are generally credited with. At one christening of an Indian woman, the medicine man present called out "Call her a'tim (Dog)." The older women and men past their usefulness were killed or abandoned. On the plains, till the coming of the mounted police, the fear of war raids by their enemies was ever present. As one chief said: "Now we can stand erect. Till you came we had to go always crouching." On the Pacific Coast there was slavery, and slaves were sometimes buried alive at the erection of the totem poles and the corner posts of the houses. At one of their feasts a coast tribe put the necks of fourteen slaves between two logs and then jumped on the logs till all were killed, this just to show their wealth, as slaves represented great value, and to destroy them showed that the owners were so rich this did not matter.

On the other hand there are many stories of the open hospitality, the unquestioning sharing of food in times of famine, of courage and kindness and dignity. There were those who sought and strove for higher things, whose

Feeble hand and helpless,
Groping blindly in the darkness,
Touch God's right hand in that darkness
And are lifted up and strengthened.

There are many true and noble natures who proved again "That God hath made of one blood all nations

of men; that they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us." Of one such pair, "Muddy Bull" and his wife, one missionary said that he could not tell any time when they were converted as they seemed always to have been natural Christians.

"Missionary," said the chief of the Nelson River Indians, as he pointed to the medicine men of the tribe, "they know I have not cared for our old religion, I have neglected it, and I will tell you why I have not believed in it for a long time. I hear God in the thunder, in the tempest and in the storm; I see His power in the lightning that shivers the tree into kindling wood; I see His goodness in giving us the moose, the reindeer, the beaver, and the bear; I see His loving kindness in giving us, when the South winds blow, the ducks and the geese; and, when the snow and ice melt away, and our lakes and rivers are open again, I see how He fills them with fish. I have watched these things for years, and I see how, during every moon of the year, He gives us something; and so He has arranged it that if we are only industrious and careful, we can always have something to eat. So thinking about these things, I made up my mind years ago that this Great Spirit, so kind, so watchful, so loving, did not care for the beating of the conjuror's drum or the shaking of the rattle of the medicine man. Missionary, what you have said to-day fills up my heart and satisfies my longings. It is just what I have been expecting to hear about the Great Spirit."

When it came the turn of a grizzled old chief to speak he said, "You said just now "Notawenan" (Our Father), that is very new and sweet to us, we never thought of

the Great Spirit as Father, we hear Him in the thunder and saw Him in the lightning and were afraid. So when you tell us of the Great Spirit as Father that is very beautiful to us." Lifting up his eyes again he said, "May I say more?" "You say, 'Notawenan'? (Our Father)" "Yes," said the missionary. "Your Father," Missionary's Father, and Indian's Father too?" "Yes, that is true," answered the missionary. "Then we are brothers?" he almost shouted out. "Yes we are brothers," replied the missionary. When our conversation with the old man had reached this point, and in such an unexpected and dramatic manner had so clearly brought out, not only the Fatherhood of God but the oneness of the human family, the people could hardly restrain their expressions of delight. The old man, however, had not yet finished, and so, quietly restraining the most demonstrative ones, he turned again and said. "May I say more?" "Yes, say on; say all that is in your heart." "Well, I do not want to be rude, but it does seem to me that you, my white brother, have been a long time in coming with that Great Book and its wonderful story, to tell it to your red brothers in the woods."

The Indian After the Gospel had Come. The Indians did not become perfect after the Gospel came any more than our own people. There had to be line upon line and precept upon precept. There was failure and fall before temptations of their own life and, to our shame we have to say, before the temptations of the white man also. But the whole life changed, woman's position was bettered, the beginnings of a settled provident life were made.

There were developed, too, many characters that are a glory to the Gospel and shining lights in our missionary story. Time would fail to tell of Kahkewaquonaby, "Eagle Feathers," the converted Missisauga Indian, whose marvellous missionary record is more connected with his white name Peter Jones; of Shawundais, or John Sunday, with his years of faithful missionary work; of Henry Steinhauer, so called after the man who helped in his education, and of his useful life among the Crees and Stonies around Whitefish Lake, Sask.; or of Maskepetoon, "Broken Arm," the Cree Chief, whose life, forgiveness of his son's murderer and heroic death as a peace maker demand a separate story. Or on the Pacific Coast see David Sallosalton's consecrated life, or Amos Cushan, the first convert among the Ankomenums, who, when tempted as to his conversion, said, "I pointed him to that place in the mission garden on the spring morning when I was working, where God spoke peace to my soul and made me, oh so happy. For a long time before this I had had two hearts, but now Jesus became Chief in my heart. Only one Chief now, Jesus is my great Chief."

There are dozens of others whose names are in the books of Heaven and whose stories you must read for yourself.

Read the story of the Sabbath keeping Indians of the old Hudson Bay Brigades, who, on their long journey, raced against the brigades that paddled seven days. Watch the Sabbath keepers, passed on their first Sabbath, catch up again by Wednesday, then by next Sunday night the weary seven day men have caught up, but refreshed by the day of rest, the Sabbath keepers rise

by the "Wapun-uchukoos," the morning star, and are never caught up with again but end the journey a week or ten days ahead.

Or let Chief Weah speak, whose "too late" speech you have read in the early part of this chapter, and who later testified: "At first when I heard the words of the Great Father, the Chief of Heaven, it did not reach my heart. Then it seemed to lay hold of me, and whether in the forest or on the ocean I could not forget it. The wind in the trees sounded His word, the waves on the shore re-echoed it; I could not sleep at night thinking of the evil deeds I had wrought in the past. But then when you told of His mercy and of His love in sending His only Son Jesus Christ to lift our heavy load from off us and to bear it on Himself, I saw and believed it, and now I am glad both by day and night. I am no longer under the shadow of the mountain, but I live in the sunshine on the summit."

At a camp meeting at Chilliwack when the spirit was poured out upon the Indians and the white people gathered round, David Sallosalton seeing the opportunity began in his broken English a soul stirring address ever after known as his "Steamboat Whistle Sermon." "My dear white friends," he said, "you look at our Indian people here, you hear them cry very much, and you say, what they make all that noise for, what make them feel so bad? Well I tell you, my dear people just heard about Jesus now, and they all want to find Him and love Him. You heard long time ago, some of you; you find Jesus long time; you love Him. It all same as steamboat on this river." (The camp was on the bank of the Fraser.) "When she going to start she whistle

one whistle, then she whistle another and if you don't get your things very quick and run, she whistles last time (boats whistle three times before leaving) and she go off and leave you behind, and you very sorry because you too late. Now Jesus like that. He whistle He call, He whistle and whistle, and if you don't get on board Jesus' salvation ship, you too late. I think some of my people get on board before some of you, because they are not afraid to repent and come on board. Now, my white friends, you hurry up, have all your things packed up, be quick and get on board or you be too late. I think some of this poor Indian people go into Heaven and you left out. Oh, come on board quick, come on board, come to Jesus now! This a very good ship, room for all you people, and Indian people too, black and white; come now and all come." Many a heart both white and Indian heard that call that day and "got on board."

"God which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as He did unto us; and put no difference between us and them, purifying their hearts by faith."

The Indian to-day. The Indians to-day in Canada number about 105,000 and are slightly on the increase. The days of romance are largely gone and the Indian of to-day is in an intermediate stage, with the dignity, liberty, and independence of the old days taken away, and not yet quite ready to take his place as a citizen. The change is very great from the free life of the wandering tribes, their war parties and raids as late as 1870 in the West, to the cramped life of the Reserves, danger gone and the hunting and war which furnished occupation

and developed character gone also. The treaty money, kindly meant in the beginning, but really proving a source of pauperising the people, also hinders their progress. For one generation the change is great and we must be patient and helpful.

Of the 105,000 about 15,000 are still pagan, the rest are more or less in touch with either Protestant or Roman Catholic Church work. The Government co-operates with the Churches in maintaining day schools on the reserves, boarding schools near by and at intervals, and well equipped Institutes which provide technical and industrial training for both boys and girls. To these have been added medical help both in hospitals and in nurses and doctors placed at the most available points.

One of the helpful developments lately has been the agricultural colony, where a certain number of acres is given to graduates of the Institutes and this amount added to as it is seen to be well used. In these colonies are fine farms and well built homes. On the Pacific Coast, the Indians, under missionary guidance, have made considerable progress industrially with co-operative fish canneries and other industries, while some of their villages are model municipalities, well administered. There is evidently abundant material for good citizens, needing only our help to make, in two or three generations, the leap that our own people made in as many thousand years. The line of progress seems to be through compulsory education of the children along industrial and agricultural lines, the grant of lands to the individual as to any other settler, and, as fast as is possible, consistent with safety to themselves, giving to the Indians who prove their worth full citizenship.

In religious life the Indian at present is in the "second generation" stage so well known on Foreign Fields, where the first generation of Christians, with the vivid contrast between Christianity and the old life with its fears and evils, has passed away and their children, without this contrast, tend rather to carelessness and indifference which has been increased by greater contact with the white settlers. But patience, fair play, Christian education and Christian training will bridge over this second stage and bring the race into full Christian citizenship. While both the Baptist and Congregationalists had a share in the Indian work, the greater part has been done by the Anglicans and Methodists, with the Presbyterians coming next in this branch of Missionary effort. In school work the Anglicans have charge of thirteen boarding schools and five industrial schools; the Methodists of three boarding schools and four industrial schools; the Presbyterians of eight boarding schools. For this secondary, less romantic but virtually necessary stage of the Indian work, qualified men and women are much needed. Just now this work is in a peculiarly difficult and discouraging stage.

Among the Canadian soldiers in the Great War are many Indians, both officers and men, over 1200 from all our Provinces up to the end of November 1916, of whom many have fallen. As they have shared our sacrifice surely they must also share our citizenship in "His Dominion."

The Eskimo People and Missions

On our far Northern Coast from Labrador to the Yukon are the Eskimo, a race described as short in

stature, broad faced, flat featured, good natured, sallow, much fairer than the Indian in complexion. They number at most probably 10,000.

Called, "Ieschimou" or "Flesh Eaters" by the Indians, they call themselves "Innuits," meaning "the people" and have a tradition that after trying various creations, the white man, the Indian and others, the Great Spirit at last made the Eskimo and was satisfied. Living in tents in summer and snow houses in winter, they are hunters only, living altogether on flesh and fish. They are hospitable and kindly but also cruel and treacherous—grown up children with a child's fears and irresponsibilities and quick impulses. Their religion consists largely in fear of evil spirits, in belief in the good or evil effects of a whole series of actions which are held to be lucky or unlucky, and in the propitiating of evil influences by means of sorcerers. Their moral level was low and their mode of life Bishop Bompas compared to pigs with the advantage in favour of the pigs. They respond readily to kindness and many an explorer has had reason to be thankful for the unselfish devotion of his Eskimo helpers.

The Moravian Church has long had a splendid work among the Eskimo of the Labrador coast. The Anglican Missionaries have worked on the East coast of Hudson's Bay and up to Blacklead Island, and also at Herschel Island on the North coast, two hundred miles West of the mouth of the Mackenzie River. On Herschel Island is the farthest North Church of our Dominion, built of sods, the expense being partly met by captains of whaling ships who wintered there. Steadily the mission work took effect till, out of the old

days of debauchery and darkness, a Christian community was built up. By and by came the discovery of the "white Eskimo" far to the east. It was felt that the Missionary, Rev. Mr. Fry, should go to them and that he should take with him a Christian band if possible. Bishop Stringer has described the call for volunteers, "We told them, 'Now you are Christians, and your first duty is to teach others those truths that have made such a difference in your lives. If it has helped you, it will help others.' Then we told them of the conditions and difficulties. The new field was one thousand miles east of Herschel Island. The people were strange and might be troublesome, like they themselves were a few years ago. The country would be new to them, and they would have to trap and hunt for their living. We had no funds for their outfit. They would have to go at their own expense and on a two years' expedition. It was a severe test, and yet we felt a few might be willing. The Church was packed when volunteers were asked for, and it was at first a little disappointing, as no one responded at once. Then a leading Eskimo said: '*Tell us who is to go? We are willing, but if we volunteered, some of us might not be suited for the work. Name the persons you think best fitted.*'" It was a challenge, and we wondered how much it really implied, but we answered, 'Very well to-morrow morning we shall tell you the names.' That night we prayerfully considered the question, and selected ten—five couples. Next morning all assembled in the big tent eager and expectant. As I read out the names, I noticed how pleased were those who were selected, while others who were not chosen,

showed their disappointment on their faces. I am sure we could have had scores of suitable volunteers for the work, but we added only two more to the number; two young fellows who were relatives of some of the others already selected. After the names were chosen, I asked the question 'Now are you willing to go?' They seemed surprised at the question, and replied '*We asked you to tell us who was to go. You have told us and we are going.*' But I said: 'It may be inconvenient for some. If so, tell us now. We do not want anyone to turn back later.' The brief answer was: '*But we shall not turn back.*' And the answer was characteristic and I believe prophetic. I have never felt to such an extent the presence of the Holy Spirit, as during those last days together. As Mr. Whittaker and I stood together in the chancel, the same thought came to each of us, and was whispered one to the other: '*This is a modern miracle.*' '*Yes think of a few years ago.*' '*And these are the same people.*' '*Laus Deo.*'"

French Canadian Evangelization

We turn from the Mission work among the Indian and Eskimo to that among our French Canadian fellow citizens, which though differing in its setting, is in principle still the same—"preaching the Gospel to every creature" and sharing the blessings of Jesus with those who have less of them than we have. If the question be asked "Why Missions to the French Roman Catholics and not to the English Roman Catholics?" the answer is simply that everywhere in the Dominion, English speaking people have ready access to preaching and liter-

ature in their own tongue setting forth the fulness of the Gospel message. That the Roman Catholic Church in Canada is so largely French Canadian and that the French Canadians are so almost universally Roman Catholic is bound to be an important fact in the life of Canada for years to come. That the strong French minority in an English speaking country is also the strong Roman Catholic minority in a Protestant land will inevitably give rise in the future, as in the past, to problems both religious and political, and retard the unifying of our national life. Bigoted attacks upon either religion or language simply weld both together and intensify the division.

The Roman Catholic Church, dominant in Canada during the French Regime, for a little time after the English occupation had to fight for its liberty. It then secured special rights and privileges which it has ever since sought to enlarge and extend. The use of the Church as a political force is still a danger. The growing education of the French Canadians, their contact with the United States by emigration and with the growing national life of the Dominion, has made them much more independent in political action. We still have the special rights given the Church in the Province of Quebec, the bi-lingual question, and the separate school system as perennial problems. Nor has the reactionary wing of the Roman Catholic Church forgotten their belief that temporal as well as spiritual sovereignty should belong to the Church. As in other Countries such questions have been settled by the adherents of the Church from within, so in this country we may expect that given time and treated patiently the same action

will be taken here. Co-operation should be our method rather than force from without. But special privileges to any Church must in this Country be strongly resisted.

Why do we need to preach the Gospel to our French Canadian brethren? The late Dr. Sutherland has said, "To think or speak of the French Canadian people as if they were heathen is to betray gross ignorance, or something worse; to speak of them as having the Gospel in the sense in which Protestant Christians have it betrays an ignorance equally great.

The Roman Catholics of Quebec have a Gospel, and not a few have learned its most precious lessons; but our indictment against the Church is, that the fundamental truths of the Gospel—the atonement, justification by faith alone, regeneration by the power of the Holy Spirit—have been relegated to a back seat, so to speak, hidden behind a heavy drapery of ritual and routine, so that the common people cannot find them, while a multitude of secondary truths, half truths and substitutes for truths have been brought to the front and magnified out of all proportion, causing still further confusion. The aim of French Evangelization is to call the people back to the foundation truths, to the Gospel as Christ gave it, unencumbered by the traditions of men, and thus get rid of all that stands between the soul and its Saviour."

What difference does it make whether one is a Roman Catholic or Protestant? Let a clear-eyed, gentle, little elderly French Canadian lady, whose people were prosperous French Canadian Roman Catholic farmers back of Montreal, tell us from experience. The story is fascinating in its detail. We get a glimpse of the visit of the first Bible colporteur to the home, the children

looking to see if the Protestant monster had cloven feet, then the man is allowed to stay all night, he has his own evening worship so that the family hears, he prays and to their astonishment just as if he were talking to a friend, next morning he leaves a Bible. The father reads the Bible late at night with the solid wooden shutters closed so that no one may know, and reads on and on, night after night, and talks it over with one or two. He ceases to go to confession, and stays at home from church to the dismay and fear of his wife. The little daughter is refused confirmation till the father comes back, for it is heard that he has been talking with Protestants. Then pressure of all sorts is brought to bear. He must give up. But he cannot and will not. He is disinherited by his father, the good old grandfather. Finally the father becomes clear in his new faith, gets help from a Protestant Missionary, the family follow him after their own struggles, happily too the grandfather, and by and by the granddaughter is sent to a Protestant boarding school.

We hear the story and we ask "What did it mean to your people to change from the Roman Catholic Church to the Protestant?" Clear and sharp comes the first answer "Freedom from fear, fear of Purgatory. That was always with us till we found that salvation was a free gift through Jesus Christ. No more penances, or ceremonies or works, just a free gift, that made a great difference." "What else?" "You remember the man who prayed in our home and that he talked to God as a friend, well that made a difference too. That we could come to God direct without any intermediaries of priest or saint or virgin or anybody else! You do not know what

a difference that made to us. You who have been used to it all your life, you cannot tell how wonderful that is."

"The next thing?" "The open Bible. Of course we had a chapter of that read in church sometimes but we did not understand it much and we were not allowed to read it for ourselves, we just heard the parts the priest read. We were told we could not understand it. Then we did not think your Protestant Bible and our Roman Catholic Bible were the same. But when we had the whole Bible to ourselves, oh that was very different." The last answer was somewhat of a surprise. "What other difference did it make?" "Well I do not know just how to put it, but there was an elevation of character, we had a new moral standard. Our Catholic people notice this very quickly. The Protestant faith goes more through and through you, the Catholic religion is more from outside." That is to say, that with the Protestant faith comes liberty of thought and personal responsibility in action rather than the performance of duties laid down by some one else. These four great blessings we can and should bring to our fellow citizens of the Roman Catholic faith, the Gospel of a free salvation in Jesus Christ, the privilege of free access to Him without intermediary, the open Bible, and the right to freedom of thought and choice with personal responsibility in moral matters.

There are other things also, for the standard of education among our French Canadian friends is not as high as it should be, and there is no doubt that among the ignorant, the use of image and relic and scapulary tends toward practical idolatry and hinders the soul from that saving grace which is to be found in Christ Jesus alone.



FELLER INSTITUTE, GRANDE LIGNE, QUE.
(Baptist)



CADET CORPS AT FRENCH PRESBYTERIAN INSTITUTE,
POINTE AUX TREMBLES

Inset—Two of the many Graduates of the French
Methodist Institute, Montreal, who
have gone Overseas

French Evangelization in Canada is said to have begun with a sermon by an Anglican minister in 1768, but of this and of two or three other early efforts no trace was left. The Wesleyans sent out in 1815 Rev. Jean de Putron who remained for five years. A revival which began under the Haldanes in Scotland reached Switzerland, and resulted in the formation of a Missionary Society at Lausanne, which sent out to Canada in 1834 a little group of missionaries of whom the Oliviers shortly returned to Switzerland. Madame Feller and Louis Roussy, who came out in 1835, became the founders of the Grande Ligne Mission and Feller Institute, the successful Baptist School at Grande-Ligne. In 1839 the French Canadian Missionary Society was formed in Montreal as an interdenominational society, and for years did good work, founding the Pointe-aux-Trembles school. But as the denominations grew to have French work of their own this interdenominational work became unsatisfactory and as the final supporters were largely Congregationalists and Presbyterians, the school was sold to the Presbyterian Church and the Society disbanded.

In the earlier years there was abundant opposition on the part of the Roman Catholics. French Canadians who turned Protestant were persecuted in many ways and forced to leave their homes. In more than one case homes were set on fire. When the celebrated Father Chiniquy, a prominent and enthusiastic young priest, notable for his splendid temperance work, became a Protestant and joined the Presbyterian Church, he was more than once stoned in the streets of Montreal, and Protestant supporters had to come to the rescue and

defeat the mobs, until the police were forced to do their duty.

The method of direct attack on Roman Catholic Institutions, never very largely used by our missionaries, has given way to the full positive preaching of the Gospel, leaving the hearers to make their own comparisons. In view of the low standard of the French schools and the desire of the French people for a more practical education, all the denominations have established fine boarding schools for boys and girls in addition to the regular preaching and Bible colportage work. The Anglicans in their Sabrevois School, the Baptists at Grande-Ligne, the Presbyterians at Pointe-aux-Trembles and the French Methodist Institute in Montreal have well equipped schools that accommodate from two to three hundred pupils each, of whom about half are Roman Catholics. The work of these schools is in many ways valuable to both Roman Catholic and Protestant, and nearly all the pupils, if not already earnest professing Christians, become so during their course.

Behind an outward uniformity the Roman Catholic Church, as Canadian History shows, has many divisions and bitter rivalries; the struggles between Gallican and Ultramontane, Jesuit and Sulpitian, modernist and reactionary, lay and cleric, are all evidences of the working of the forces which in our freer Protestant life resulted in our separate organizations. The excommunications of book and paper, which were in former days so effective, have now lost much of their power, and in some instances have proved to be only advertisements of the thing sought to be proscribed.

The work of French Evangelization is valuable, not only for its direct result in the thousands of members of the French Protestant Churches and for its indirect result in the growing spirit of toleration, demand for better schools, and lessening of priestly control over the franchise among our French Roman Catholic citizens, but also because, being at once French and Protestant, it forms a link between the French Roman Catholic and the English Protestant which will greatly help to unify our national life in Canada.

CHAPTER VI

THE NEW HOME MISSIONS

IN Chapter Four, we had a glimpse of the early Protestant Churches of the Pioneer days doing their Home Mission work, each one, in its own locality, reaching out to the fields near at hand and the settlements of our own people. Then, in Chapter Five, we saw the Churches, grown in strength till they felt that they should reach out with the Gospel beyond their own people, begin to carry the message to the other peoples near at hand, the Indians and Eskimo and our French Canadian fellow citizens. By and by, when the churches grew stronger still, their vision grew also, and they reached out beyond our boundaries to their share of the world work of Foreign Missions; but that story is not for us just now.

There is, even now, abundant romance in present day Home Missions. The story of the missions to the loggers' camps, the railroad construction gangs, the seamen's missions, and the mining camps is full of incident and adventure and of successful evangel. Some day, too, we shall have the fascinating story of Canada's Missionary Navy, all manner of cruisers, carrying the heralds of the cross. We will get the "logs" of the cruises of the bark canoes and Peterboro canoes of the North, of James Evans' tin canoe that the Indians called "The Island of Light," of Grenfell's fleet on the Labrador Coast to which our Canadian Sunday Schools gave the

little auxiliary schooner "Northern Messenger" and of the Congregational mission schooner in Fortune Bay, Newfoundland. We will cruise in the Methodist "Iwyll" on the Kootenay Lakes, or with the Anglican "Torch" in the Arctic Sea, or on the Pacific Coast we can take our choice from a fine fleet—the Methodist "Thomas Crosby" or the Presbyterian "Daphrona," the Anglican "Columbia II" or the "Northern Cross"—all of them going up and down our Pacific shores to the scattered logging and mining camps with healing for both soul and body.

Yet with all this we feel that, in some way that we cannot express, our Home Mission work has changed—and that is true. What is the change? Into the life of last century there came a marvellous force, the power of steam. The steam-engine, followed in turn by electricity and the gasoline engine, made possible two things which have vastly changed our modern life—rapid transportation and the factory. Rapid transportation opened up wide stretches of country and brought the products to the factory, where, with the new power, many people could live near together and greatly increase production.

There you have two of the problems of our new day of Home Missions—the rapid development of the West and the equally rapid growth of our modern City. Between these two lies our third problem, created both by the attraction of the fertile lands of the West and by the lure of the City—the depopulation of our older rural districts. These three problems we consider in this chapter. The fourth problem, caused by this same rapid



UNITS FROM CANADA'S MISSION FLEET

- "Thomas Crosby" (Meth.), Pacific Coast
- "Glad Tidings" (Meth.) Labrador Coast
- "Northern Messenger," Labrador Coast
- "Gertrude M." (Cong'l) Newfoundland
- "Naiade" (Pres.) Pacific Coast
- "Northern Cross" (Angl.) Pacific Coast

transportation, the incoming tide of immigrants, will be dealt with in the chapter following.

"New times demand new measures and new men." The swift development of the West was the primary cause in producing the new era of strategic home missionary organization.

The New Era of Strategic Home Missions

In the early days in Canada, every little group of churches had abundant need for the use of all its resources in the home missionary work within its own borders, but later, when the older parts of the country grew to be closely settled, the needs within the immediate bounds of each group became fairly well met, and their resources for this work could be diverted elsewhere or remain undeveloped. On the other hand, when the railway opened up the West and laid out new towns every few miles, and these towns grew swiftly, it became at once apparent that no Home Missionary Convener or District Chairman, tied as he was to the ministry of a local church, could cover the territory; nor could the little group of churches under his care, themselves still new, in any way begin to meet the needs of the wide districts assigned to them. There had to be some way of combining the strength of the older groups with the tasks of the newer districts, in other words, there was needed leadership and organization, home missionary strategy, both on the field and at the home base. We have learned, in this war, how "strategy" extends from the man in the farthest front trench in France to the farthest back farm or factory or man in Canada. How little we could have prevailed against the enemy if

every man who felt inclined had taken any rifle and ammunition and food and started off by himself.

We have carefully trained, exercised and drilled the man for the front. We have given him the very best equipment and arms we could provide. Then, we have established a great organization leading back to the base of supply in Canada, that he may be well cared for and kept in fighting trim. Lastly, we have officered this organization with the best leadership we could get, both on the field and at the base. This leadership in the field has been always on the watch to seize and hold the strategic points, to bring strength from the reserves to defend our own weak places and attack those of the enemy. This, transferred to our Christian warfare in Canada, is the key note of the new home missions. The man at the front, the missionary, is still the same, and his message is the everlasting Gospel as in the early days, but behind the man at the front is strategic leadership and organization.

Strategic Leadership on the Field. As the railway sped westward, laying out towns here and cities there and the tide of immigration followed, the early Conveners and District Chairmen tried to follow up and even to anticipate the needs. Tied as they were to their own local churches the task was impossible. Men were needed who could give their whole time to the leadership, who could choose the strategic points and say, "Here we will build churches and here we will plant a college, this will be the centre of a district," men who could make a dollar and a man do the work of ten, who could be everywhere as they were needed to organize and

counsel, who would be set apart to serve and lead the churches as the minister in each church is set apart.

Thus came into being that band of men to whom the whole of Canada owes so much, the Home Missionary Superintendents. One of the outstanding examples in our West, the much loved Presbyterian Superintendent, Rev. Dr. James Robertson, whose life has been so well told by "Ralph Connor," will stand as a type of the whole band of these missionary leaders. Follow him on his constant journeys, see him found the little churches, then go East for more funds and get them, hear his clarion calls for men and his high scorn of those who preferred the easy places. Listen to his two keynotes, "visibility and permanence," as he started church after church in its new building, which was to be both a visible reminder of Christ and a permanent force in the community.

In the Methodist Church Rev. Dr. Jas. Woodsworth held a corresponding place as Superintendent of Missions for the West, his wise planning and skilful organization of the Western Conferences having endeared him to the whole Church. In his autobiography, "Thirty Years in the Canadian North West," is the vivid record of a life to which is due in large measure the expansion of the Methodist Church in the West.

The memory of their first Home Missionary Superintendent, Rev. Alexander Grant, is held dear among the Baptists for his fine leadership, cut off too soon by his tragic drowning at Lake Nipigon.

As the Superintendents went about their work, it soon grew to be too great for any one Church, and too great for any force to be wasted through undue rivalry. Pending their negotiations for union, the Presbyterian,

Methodist and Congregational Churches joined in an agreement for co-operation on mission fields, whereby the territory was divided between them and overlapping prevented as far as possible. Later, when the three denominations had agreed on Union, this was, in 1917, enlarged and extended, so that, where possible, the members of the three Churches in any one locality might unite locally with one of the three Churches in anticipation of the Union. Colleges have been planted, in which there is, in many cases, a large measure of co-operation.

Behind all is the little prairie church and the city church which, in a new land with so many strangers, has a large place to fill as the one great force bringing these strangers into loving fellowship with one another.

Though the prairie has no hard wood bush to cut down, it has its own hardships. The doctor is often not within reach, the life is so different, economy brings monotony in fare, the neighbors are so far away and often of all manner of nationalities. It is so easy to drop into careless ways as to religion, away from the old home church and its ties. Away from the old home and friends, there is a great loneliness. Here, in the prairie preaching stations, the church and the missionary help not only to keep the spiritual life warm, but to bring the people together in friendship and mutual appreciation and effort, and to tide over for each of them the time in which the wide strange land is becoming the new "home." One of our own poets has voiced this process in her poem:

THE HOMESTEADER

Wind-swept and fire-swept and swept with bitter rain—

This was the world I came to when I came across the sea—
Sun-drenched and panting, a pregnant, waiting plain
Calling out to human-kind, calling out to me!

Leafy lanes and gentle skies and little fields all green—

This was the world I came from when I fared across the sea—
The mansion and the village and the farmhouse in between,
Never any room for more, never room for me!

This is what I came to when I came across the sea,

Miles and miles of unused sky and miles of unturned loam,
And miles of room for someone else and miles of room for me—
The cry of exile changing to the sweeter cry of 'Home!'

To reach and hold and help all the scattered settlers, as the wave of homesteads sweeps farther out each year, is a great task, and one that, as it grows, calls for the wisest possible strategic use of all the forces of our Churches.

Out of its very need for fellowship the West has developed a splendid "Community Spirit," a "Get together" movement, that is shaping for team-play in all departments of life and work. In church work it looks toward the united church for the Community, and demands that, whether in local union churches or in some other fashion, the Christian Gospel shall find full expression of the unity it promotes. In moral matters, the West, untrammelled by the settled habits and ties and institutions of the Eastern Provinces and the Home Land, is showing fine capacity for moral leadership in the life of the Nation. Nowhere in our land is there greater need for true strategy on the part of the Church.

Strategic Organization of the Home Base. As the call came back from the men at the front in the West

for men and money in ever increasing measure, the Home Base of each denomination has had to be organized. The Missionary Boards and Societies became nation-wide in their scope and organization. Collections were asked from every church, but these proved insufficient. In some of the Churches the apportionment and Budget systems came in so that the task and the opportunity might be shared fairly by all. The Laymen's Missionary Movement came with its slogan of "an every member canvas and a weekly offering from every member for missions," and that has raised the standard. The women came with their Women's Missionary Societies and Mission Boards. The Young People's Societies and the Sunday Schools were enlisted. The whole Church must stand behind the men at the front.

But giving can not be long sustained without missionary information and knowledge. Wise strategy therefore provided, for the informing of the churches, Missionary papers, literature, leaflets, the Denominational missionary text books and the Missionary Education Movement, which is simply the Denominations co-operating in Missionary Education, with its Summer Schools, Missionary Institutes Study Classes and its text books, published for the denominations jointly as this one is, the forerunner, we hope, of a series dealing with our branches of mission work more in detail.

Not least in wise strategy are the various organizations in the Churches, which are banded together to pray for missions and missionaries. Giving, studying, praying, a holy trinity, each needing the other two. In none of the three have we begun to do what we might, and what in days to come we will have to do. This new era of



A CITY BLOCK, MONTREAL—Home of 1,000 people



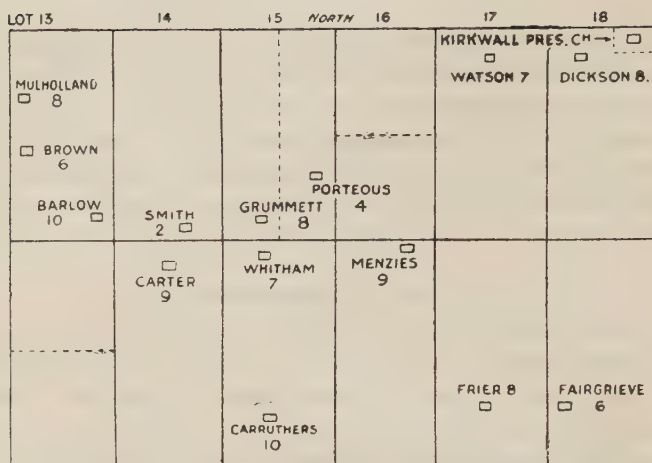
A CITY PLAYGROUND

Home Missions, with its strategic leadership and organization called into being by the needs of the West, will have to deal also with two other problems, that have come upon us so suddenly we hardly yet realize that they are problems, let alone their magnitude, the Problem of our Rural Church life and the Problem that come from the Progress of our Cities.

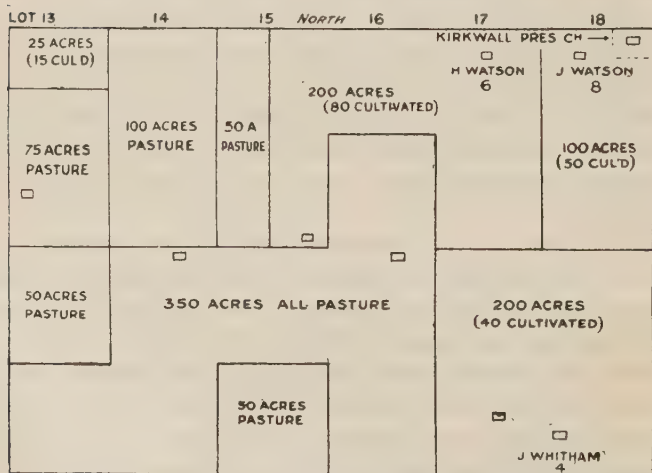
Rural Reconstruction

The fundamental importance of rural life in Canada to both State and Church is manifest to all. From the farm comes not only the great wealth of our nation but the very food upon which the nation depends. Of the national leaders in our Canadian "Who's Who" 35% of the persons named are country born. In the churches of our rural communities is the great bulk of our Church membership, a great solid foundation for our whole Christian work, and the source from which comes, not only that steady stream of strong young lives that help so largely in our City churches, but nearly 90% of our ministers and missionaries. Anything which touches our rural districts touches the very roots of our life.

Is there any "Problem of the Rural Church" in Canada? In the new districts, the work of Home Missions is essentially the same as in the pioneer days, but in the older settlements the Church is faced by greatly changed circumstances, which call for different treatment, for reconstruction as well as construction. The changes have come upon us so gradually that some fail to see them and some even deny their existence. Let the facts speak for themselves!



CONCESSION 7 TOWNSHIP OF BEVERLY, WENTWORTH COUNTY, ONT.,
IN 1860. POPULATION 102. LOTS OF 100 ACRES



CONCESSION 7, TOWNSHIP OF BEVERLY IN 1916. POPULATION 18.
□ WITHOUT NAME IS A HOUSE EMPTY BUT HABITABLE.

The Need for Rural Reconstruction. One concrete example will do more for us than much argument. By the kindness of Rev. Neil M. Leckie, of the Kirkwall Presbyterian Church, in the County of Wentworth, Ont., of which Hamilton is the County City, and by the aid of one of Mr. Leckie's elders, we are enabled to give two maps showing the situation in the 1200 acre block in Concession 7 of the Township of Beverley in the year 1860 and in the year 1916, over 50 years later. The Church is on the N.E. corner of the section. The blocks immediately North and South of this would show very nearly the same situation.

Compare the two maps and note the differences. In 1860 there were fourteen families with 102 persons, while in 1916 there were three families with 18 persons. In 1916 of the fourteen happy homes of fifty years before, six houses are ruins, five are still habitable but empty, and only three are occupied. Three homes where once were fourteen! See the large families and small farms of the early days and the large farms and few families of today! Of the 1200 acres, there are now under cultivation only 185. X Do you see that the only farms now occupied are those next to the church, and what does that signify? The pasture land may grow good cattle, but the older crop of young Canadians was far more valuable. Has this church a rural problem as it stands on the corner backed by three families where it once had fourteen? Their minister writes "Our quiet roads must have been very different when there were six times as many people living on them." The roads! Yes, and what about the effect on the church and the school and on the rural life, when only two of the fourteen names of fifty years

ago are still represented? Is this exceptional? Not at all! It could be duplicated in hundreds of our older communities in all the Eastern Provinces and even in Manitoba.

"Take Ontario as an example," said Professor Zavitz in a significant interview given in April, 1917, "The grass lands of the Province have been increasing by over 100,000 acres, annually, in the past four years. Pastures furnish the least amount of food material of any of the farm crops." Put it in another way. Such a situation as our maps picture in the Kirkwall block as having taken place during sixty years, is taking place in a hundred blocks of similar size in Ontario every year! Pasturing is the poorest possible use of farm land next to total abandonment.

There was a decline in rural population from 1901 to 1911, in Ontario of 52,184, in New Brunswick of 1,493, in Prince Edward Island of 9,546 and in Nova Scotia of 23,981, an actual decline even when the newer districts and their gains are counted. But when the older districts alone are considered, the situation is seen to be much worse. In the same ten years, Grenville County in Ontario lost 3,476 people. Stormont went down from 27,042 to 24,775, and Frontenac, Lennox and Addington, East Hastings, North Bruce and Lambton East lost about three thousand each. In North Grey the rural loss was 21 per cent., while the townships of Keppel and Sarawak lost 34 and 48% respectively. In Peterboro, the township of Galway lost 51%, all in ten years.

Then take the count of homes gone out of use in the townships in the ten years. East Zorra in Oxford Co. closed 13.6% of its homes, Darling in Lanark 17.3%,

Morris in Huron 25% and Sarawak in Grey Co. closed in ten years 45.8%—all these in Ontario. In New Brunswick, Hampton closed 39, Sussex 46, St. Francis 49 and Madawaska 58% of their homes in ten years. No “drawing preacher” can fill the churches in such situations. Take one case going back over a longer period—the County of Huron in Ontario, a county with fine soil and people of a fine stock, which some three years ago was studied by the Methodist and Presbyterian Boards in a “Rural Survey.” Here the population has gone steadily down in the country sections from 64,930 in 1875 to 39,030 in 1913—a loss actually of 25,900 people in 40 years. How this affects the Churches may be seen by comparison of the census of 1881 and that of 1911, covering a period of thirty years:

<i>Denomination</i>	<i>1881</i>	<i>1911</i>	<i>Loss</i>
Anglican.....	12,472	7,031	5,441
Baptist.....	1,954	763	1,191
Congregational.....	406	52	354
Methodist.....	25,330	18,199	7,131
Presbyterian.....	25,683	18,373	7,310
Roman Catholic.....	6,708	4,414	2,294

No student is expected to remember the figures of this chapter. They have to be inserted for the impression they give of the urgency of the situation. If to all these figures had been added the natural increase of population, and to this the amount of immigration from other countries, the direct emigration from the farms would bulk very much larger. There are more serious figures still, for with the young people going

to the West and the Cities, and the older people staying on the farms, there are fewer children, and the school attendance, in Huron rural districts, went down, from 1881 to 1913, from 16,500 to 6,818, or almost two-thirds lost. The village schools went down from 1,534 to 1,060, and the town schools from 3,211 to 2,778. In all, only half as many scholars as thirty years before, and in the rural schools, a loss of almost ten thousand scholars in thirty years in this one County!

Behind this lies what figures can not show, the loss caused by the emigration of the young people, the more enterprising going away, and the tendency, shown already in two or three places in Canada, to an increasing loss of energy and moral fibre and a growing decadence.

What does this mean to the Church? In the churches still existing, the membership is often the same or slightly increased, though this is probably owing to the more general admission of young people to membership than was the custom years ago. The missionary offerings have increased, and the ministers' salaries show, in many cases, an increase in dollars and cents, but measured by the purchasing power of the dollar, the salary is smaller to-day while the cost of living is greater. This has, in some cases, tended toward a lowering in the standard of ministerial training and efficiency, and shorter pastorates. The churches, forced to struggle for their own existence, have spent more and more effort in mere maintenance, and when this has been attained, have rested content, without much thought of any further mission to the community. Some of the churches have had to be abandoned. A survey in the State of Ohio, where this process has gone further than with us,

showed over 800 abandoned churches. The retirement of farmers and the increase of tenant farmers with less interest in the church is another feature of the rural situation. To all this is added, in Quebec, the racial and language questions, French Canadians naturally settling near their own people and the English settlers moving to English districts.

The rapid transportation, which has brought the West and its fertile lands so near, will continue to draw from the less fertile lands of the older Provinces, until the best prairie lands are filled and the tide again flows back to the districts now being drained. But that may be a long time and in the meantime, shall we let the process go on, or will these lands be filled up with people of other races, and in some cases of other faith and modes of life? Can we hope that the same methods of farm and church work, which have resulted in the present situation, will stem the tide, or do we need reconstruction, better farm life and a fuller Gospel?

The Forces of Rural Reconstruction. The task of rural reconstruction can never be accomplished by any one agency. As Dr. Creelman, Ontario Commissioner of Agriculture, has said: "If the church, the school, the newly created Boards of Agriculture and village Boards of Trade can be united in one body, rural life can be revived along new and better lines." The keynote of all our life has passed from "individualism" to "co-operation," and this must be the keynote of all the reconstructing forces. But who shall take the lead? There is one force, now present in every rural community, pre-eminently equipped for this leadership, already looked up to for moral guidance, having in itself an unfailing reservoir of

unselfish purpose, a message broad enough for the whole neighborhood, possessing a building in which the people are accustomed to gather and which is now in use only a very few hours each week, and this force is the country church.

Leadership of the Country Church. Here as in other things, the Church, with its message of Love, can and must go before the Government with its Law. Just as the Church led the way in starting schools and hospitals and the Government has now taken over those duties, so now must the Church, under the Spirit of God, undertake this great task, taking the initiative in loving brotherly ways. To fit herself for this the Church must have

1. A new vision of the glory of the Gospel and the greatness of her work. The message of the Love of God, and the salvation which is in Jesus Christ for every one that repenteth and believeth in Him will ever be the joy and glory of the church, nor can any service that is not built upon this foundation succeed. "Not to know anything among you save Jesus Christ and Him crucified" is no narrow Gospel, but as many a soul knows, the beginning of a marvellously broadening life. "To know Jesus" who went about doing good, who healed the sick and fed the poor, who spent hours in the workshop as well as in the synagogue, who expounded the law and noticed the children playing in the street, who watched the farmer at his sowing and his reaping, who saw the red clouds at night that tell of fair weather, and the lilies of the field, who took the little children in His arms and comforted the sorrowing, who rebuked the unjust and gave peace and pardon to the sinner,

to "know Jesus Christ" is to know all this, and "to know Him crucified" is to know ourselves redeemed by Him, and in His strength to go in the spirit of the cross, doing for others as He did. The whole Gospel for the whole man and the whole life of man! The Church that has in its statutes "Thou shalt love thy neighbor as thyself," and in its prayer "Thy will be done on earth as it is in heaven," has a charter wide enough for the reconstruction of our rural life and all its problems.

Our Gospel must be positive as well as negative. We must learn that, if it is divine to heal the sick, it is divine also to keep people healthy, that if it is Christian to denounce bad amusements it is Christian also to provide helpful recreation, that the soul and the body act and react upon each other, and that we can not help either without helping both, that a "merry heart doeth good like a medicine" and is easier to take, that sometimes downcast Christians need to be turned to prayer that the windows of heaven may be opened, and sometimes to keeping their own windows open, that the saved soul needs healthy conditions to grow in as well as a knowledge of its salvation,¹ and that the farmer cannot be expected to stay on the farm, unless there is to be found there both a fair return for his labour and the opportunity for the development of a full healthy happy life.

2. The Church must exemplify in itself the unity it desires to promote. Union of Churches, so that each community may be served by one church, is the ideal, but if this can not be obtained, then the closest possible federation and co-operation will find that, if there is diversity in doctrine, there is yet splendid fellowship

to be found in common service. The Church should invite and appreciate all possible help.

3. The Church must study its own field, and all the needs of the field down to the last and farthest family. The number of neglected families and individuals will be found larger than at first suspected and they will be grateful for care and fellowship. All hearts are a bit lonely. When the people have got together and have done the first thing needful, the second thing will suggest itself, as of old the servant who made the one pound into ten had ten cities given to him to care for, such is the progressive arithmetic with which God rewards those who serve Him. Little doors of service entered for Him open into large kingdoms.

4. For all this the Church will need a trained and sympathetic ministry. To quote again our Ontario Commissioner of Agriculture: "It seems to me that the church can be made one of the chief agencies in the building up of community life. But if the church is to undertake this duty, rural ministers must become fully seized of the knowledge necessary, and become infused with the spirit of service along comparatively new lines. The rural minister must have at least a working knowledge of the interests of the farm, and be led to take a real interest in all local activities—from debating societies to athletics, from the production of the best classes of live stock to the planning of school buildings. Having this in mind, there has lately been inaugurated, in connection with the Agricultural College at Guelph, a short summer course for teachers and ministers, in which these matters are taken up. Every minister and every teacher should take one or more of these courses."

This ministry adequately trained must be adequately paid.

5. The Church will have to provide buildings suitable for the whole life and all the gatherings of the community. At present, too many of our country churches are planned as preaching places only, with no proper accommodation for Sunday School work or for social gatherings and community meetings of other than a religious character. Both buildings and grounds should be attractive as well as comfortable. A good example at the centre will spread to the circumference.

6. The Church should recognize, appreciate and co-operate with the municipal and Government authorities as much as possible. They will usually be found very willing to help. Our Dominion and Provincial authorities, with their experts on farm life, their experimental farms, Farmers' Institutes, advice as to soils, crops, roads, road making, tree planting, gardening and a hundred other matters, are always glad to be of real service.

7. The Church should stimulate and encourage the social life of the people, social gatherings, annual holidays, and athletic games, remembering that 'team play' makes possible 'team work' later on, and that wholesome social life will not only keep the young people away from temptation, but make the whole country life more attractive and helpful. The annual fair, township pageants, picnics, barn raisings, threshing, the "bees" for one purpose and another all have their value in promoting fellowship, and should be encouraged. Literary and debating societies, singing schools, the Young People's Societies, Women's Societies, all have their place.

In all these things the Churches will need, more and more, denominational oversight and interdenominational co-operation. Having prepared itself, the Church will turn its energies to the three other great rural forces, with a threefold slogan—"Better Farming, Better Homes and Better Schools."

Better Farming. If the farmer is to stay contented on the farm, he must get a fair living out of it. He should be encouraged to seek this along two lines—first greater production, and second, co-operation in both production and marketing. The agricultural experts report that few of our farms are producing anything like their maximum. Better methods, better seed, expert advice as to the crops suitable will largely increase profits. The rural townships in Ontario which have gained in population have nearly all specialized in some branch of agriculture, for which they were specially suited. In the American investigations in New York State, there was proved to be a distinct connection between poor soil and farming and poor church life.

Then although our Granges, Grain Growers' Associations, Farmers' Mutual Insurance Companies, Fruit Packers' Associations, Co-operative Dairies and other united efforts have done good work, we have a long way to go yet in learning that, for farmers as well as other folk, co-operation must take the place of competition. The profit of united purchasing, as well as marketing, has been shown by the rapid growth in wealth of such communities as the Doukhobors and by the way in which rural life in Denmark has been lifted to a higher level. Better transportation facilities, farmers' loans at reasonable rates, and reduction of our tariff, where it

bears unduly on the farmer, will all have to come through Government action.

Better Homes. Increased profits alone will not keep our young people on the farms. The homes themselves must be made attractive without and within. There are too many farms yet where the house and grounds are not such as to encourage any one to stay there, or to remember them with pleasure. The Government reports that, even in the older Provinces, from 95% to 98% of the houses still have to bring the water in by hand from pumps or springs. Modern conveniences in the home would make life much easier and brighter for all. Good literature should be provided for young and old.

If the children are expected to remain on the farm when they grow up, they should have a share in it from their childhood. Part of the garden or orchard, of the poultry or cattle, should be theirs, and doing the work, they should have their share of the proceeds and their personal rights respected. The old business of giving a child a calf or colt, and when it grew up the father pocketing the proceeds, has given many a child a heart ache and distaste for the farm, and was, in any case, pure dishonesty, which a child never forgets. Nor should the young people be made to work without any share or say in the proceeds except their clothes and board. The slaves in the South got that much. The women on the farm, too, must have their own share of the income however arranged. The only way to keep the young people on the farm is to make the life attractive enough. With all the manifold interests of country life, this can be done with reasonable effort and guidance.

Better Schools. The trend of the teaching of our rural schools is too much away from the country life. It furnishes preparation for the few who later go on to academic and college training. It lacks definite preparation for and connection with the farm life for the majority of the pupils who do not reach the higher grades or go on to the High Schools. The introduction of nature study is a step in the right direction. The individual garden plots at a few schools is also good, but should be supplemented by plots on the farms, and marks given for work done at home by both boys and girls, by boys' clubs and girls' clubs for raising crops and live stock. The buildings and grounds can be greatly improved. The play life should be fostered. "Consolidated Schools," where the children of a wide district are brought together at a geographical centre, allow larger classes, better play, better teaching, and better buildings. This arrangement has been tried in several places with success but is making slow progress in Canada. The country school should train as definitely for the country life as for the professions, and link up with the Agricultural College, as well as the High School and University.

In the United States, the rural problem has developed much further than with us, and the above outlines include the results of their experience and of our own preliminary study. Here the process of rural depletion is proceeding more rapidly now than it did at first in the States, and there is as yet no sign of any stop. The task is great. Our farmers are naturally independent, individualistic and suspicious of co-operative plans. Our Country Churches are sometimes conservative in religion and frequently consider the preaching of individual

salvation as constituting their whole work. But even the "plan of salvation" can do little for abandoned homes and pasture farms. There must be added to it a plan for the salvation of the community.

The Roosevelt "Country Life Commission" thus sums up the situation: "The Church is fundamentally a necessary institution in Country life. This gives the rural church a position of peculiar difficulty, and one of unequalled opportunity. The time has arrived when the church must take a larger leadership, both as an institution and through its pastors, in the social reorganization of country life."

The Problems of City Progress

Our great English poet, Browning, lived as a boy at Camberwell, in the suburbs of London. It is said of him, "From the vantage ground of a wooded spot near his home, he could look out on the distant city lying on the western horizon, and fretting the evening sky with its spires and towers and ragged lines. The sight for him had a great fascination. Here would he lie for hours, looking and dreaming. He has told how, one night of his boyhood, he stole out to these elms and saw the great city glimmering through the darkness. After all, the vision was more to him than that which brought woods and fields beneath his ken. It was the world of men and women, toward which his gaze was directed all his life." What visions of the myriad lives with their joys and sorrows, their tragedies and triumphs must have come to the poet soul! A greater than the poet, looking from an olive-crowned hill upon an ancient city, said, "O Jerusalem, Jerusalem, thou that killest the prophets,

and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings,—and ye would not.”

What tragic contrast of possibilities for the city lay in that saying! As Lyman Abbott has said: “On the one hand, the city stands for all that is evil—a city that is full of devils, foul and corrupting; and on the other hand, the city stands for all that is noble, full of the glory of God, and shining with a clear and brilliant light. But if we think a little more carefully, we shall see that the city has, in all ages, of the world, represented both these aspects. It has been the worst, and it has been the best. Every city has been a Babylon, and every city has been a New Jerusalem; and it has always been a question whether the Babylon would extirpate the New Jerusalem, or the New Jerusalem would extirpate the Babylon. It has been so in the past. It is so in the present. The greatest corruption, the greatest vice, the greatest crime, are to be found in the great city. The greatest philanthropy, the greatest purity, the most aggressive and noble courage are to be found in the great city. Full of devils—and also full of the glory of God.”

The Book we all love begins in a garden, but ends in a redeemed city. The beloved apostle, who saw in a vision that wonderfully great city, Babylon, with its hurrying traffic, its merchandise of “fine flour and wheat, and beasts, and sheep, and horses, and chariots, and slaves, and souls of men.” all brought to nought in one hour, saw also “the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband, “and having the glory of God” and this



ABANDONED CHURCHES IN TORONTO'S DOWN-TOWN SECTION
Grace Church (Anglican) now a Dancing Hall
McCaul St. Methodist, now a Synagogue
Agnes St. Methodist, now a Jewish Theatre
Disciples' Church, Elm St., now a Synagogue

city is to abide, for "Behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them and be their God.

There is at once our vision and our task! "The City is to control the nation. Christianity must control the city; and it will."

Our City Growth

The force of rapid transportation, that has made so great a change in our rural life, has, with the factory, made possible the modern city of tremendous size. The city, that had to get all its provisions by horse and waggon, was limited in its growth by the food it could obtain in that way, but the modern city can lay under tribute the ends of the earth and the isles of the sea. There is therefore no limit to its growth, and with machinery on the farm giving increased production with less men, the men set free can and do turn to the city.

The Greatness of our City Growth. Like our rural depopulation the city growth has come on us gradually, so that we have not yet wakened up to the magnitude of the movement, nor to the vast changes in human relationships which it involves. In the United States in 1800, only four out of every hundred people lived in cities; in 1900, thirty three out of every hundred. In Canada, our city growth is more rapid in proportion to our number than in the States, for in 1891, thirty-two per cent. of our people lived in cities; in 1901, the proportion had risen to thirty eight per cent, and in 1911 to 45.6 per cent. We think of Canada as a rural country, yet nearly half our people live in cities. Between 1901 and

1911, our last census years, Canada increased in population 1,833,523, and of this amount the country gained 574,878 and the cities 1,258,645. Over twice as much. Have we realized this?

Take the figures for three of our cities over a period of forty years:

CITY	1871	1881	1891	1901	1911
Montreal . . .	115,000	155,238	219,616	267,730	470,480
Toronto	59,000	96,196	181,215	248,040	376,538
Winnipeg . . .	241	7,985	25,639	42,340	136,035

Toronto gained 42,583 in 1912, in 1913, 28,325 and in 1914, 24,569—over 95,000 in three years. Since that year war enlistment has caused for a time a decrease in the population.

This tide is a flood, and the flood shows no sign of stopping. It increased rapidly till the business depression in the West and war temporarily lessened the flow, but it will rise again. What does it mean? There is a popular imagination that this means just so many more streets and blocks somewhere on the outskirts of each city. But the process is by no means so easy or simple. Imagine a group of boys throwing stones into a still pool. The first stone sends ripples circling out to the circumference of the pool, and the little waves come reflected back from the shores, only to meet the outgoing waves from the next stone, and as stone after stone is thrown, there come to be myriad twinkling waves in all manner of cross currents, every new wave affecting and being affected by all the others. So is it with our city growth. In the centre a business district, (in Toronto in the heart of the city "the ward" with its teeming foreign population) outside of this a boarding

house district, then residences, then the better residential district, and on the outside edge the little new shacks of those who, on the cheaper lots, are building their new homes. But currents and cross currents mingle through all these districts, and ever, as it grows, the city heaves and each circle is thrown farther out.

City Growth Increases City Dangers. "Where-soever the carcase is, there will the vultures be gathered together," and the crowding of men together gives increased opportunity for the multiplication of evil. Many and gilded are the doors of vice in a great city, and the simple that enter therein remember not that the house is "the way to Sheol, going down to the chambers of death." The Book of Proverbs is not out of date in our cities.

There is no lonelier place in the world than the crowds of a city where no one knows or cares for you, and the greater the city, the greater the loneliness. There are men, still living, who remember when practically every one knew all the prominent people in Toronto, but now it has grown impossible. Friends may live in the city and still be two hours away from one another. Inter-course ceases, movement brings in unknown neighbours and the circle narrows. What tragedies of loneliness the hotel or the boarding house bedroom hide, and how easy, at such a time, is the approach of any one good or bad who will just be friendly!

In a packed Bible Class of girls in a Winnipeg Church, the question under discussion was "Where can a girl in a boarding house entertain a young man if there is no parlour?" The question was serious, and all the author could say was, that a young lady of his acquaint-

ance, in Toronto, had taken her young man for a walk to St. James Cemetery, and he had there proposed, but as a French Humorist said "It was a grave proposal." In some places it is a law that each boarding house must have a reception room.

The growth of the city brings overcrowding, and that means the slum, the tenement, the flat, the apartment house, all of them sending the children to the street to play. More and more, families live in one room, and fewer people in the centre own their own homes. Our Canadian cities, so far, are cities of homes, and we will need to fight to keep them so. The crowded home means poorer health. Country children are stronger and larger than city children; city children grow shorter and lighter almost in direct proportion to the lessening number of rooms in their homes. No soul can come to fulness that, in the home, can never be alone. There are far more deaths among the children of one room homes than of two roomed homes, more lost in proportion in the centre of the city than in the suburbs. The homes need help, and the child needs better food, air and playgrounds where the crowding is at its worst.

In the city, which has been made possible so largely by the factory and the train, the worker must have fair treatment, a fair reward for his labour and opportunity for a healthy and happy life. Helpless as an individual, he must be encouraged to organize, and find in co-operation new strength, and to the organization as well as to the individual the Church must prove a friend.

It is so easy to drop out and down in a moving city, to get out of touch with friends and with the church. The "drifters," who once were church people, but

moved, then gradually ceased to go to their own church and then ceased to go to any, are numbered by thousands in the city, and are as often to be found in appalling numbers in the choice residential districts as in the boarding house floating population.

City Growth and its Blessings. Great as are the dangers of the city the advantages far outweigh them. Good men and women can get together as well as evil, and combined forces of righteousness grow in strength. Social and educational privileges increase. Life is richer and more satisfying. There is more mental alertness in the city. "Goodness is better organised and more efficiently directed in the city than in the country; it also touches life at more points. City life is dynamic. Its moral mood is that of achievement. Religion is less inclined to deal in negations." There is greater variety in life, in food, in human interest, in possibilities of development and more available help along special lines of knowledge and effort.

The habit of co-operation in the city, its quicker reception of new ideas, its concentrated leadership will all make the city, more and more, the leader of our national life in the days to come.

City Government

In the individual home in the country, the family bring in their own water and wood, grow their own food, make their roads in part, and can guard their own health as to sanitation, pure air, playgrounds, and pure food. All this is impossible to the individual family in the city. Imagine every mother in Toronto starting with a pail to the Bay for water, and every father, before going to

work, travelling to the nearest bush for firewood! The city is a home of homes, a great organization, and the organization brings in the water, provides the light, makes the roads, attends to the sanitation, guards the health, teaches the children and in some of the world cities, even feeds the children in part, provides playgrounds, supervises amusements, relieves the poor, nurses the sick, has an army of officials, an income and a capital value greater than many famous kingdoms. More and more, the organization has to do for the individual family what it can not do for itself, and touches the family and individual mentally, morally and spiritually. That city government should be good is obviously tremendously important. As it is, who selects the city representatives before we vote upon them, what qualifications have they for the task, what training for its responsibilities, how many of them would any large business man choose for such a trust? That our city government is as well managed as it is in spite of our blundering ways, is owing to the general capacity and honesty of our officials and voters and—an overruling Providence.

What voter can name off-hand the alderman from his own ward, or the next ward, or the officials in charge of departments? The task is bewildering in the complexity of the growing machinery, and the commission form of Government is, not an attempt at autocracy, but an effort to reduce the number of our rulers within the grasp of the average man or woman.

The responsibilities ahead are vast. Wise planning for city extension, securing for public use at least part of the profit on city real estate, the management of public

utilities for public profit, and the increasing control of so many departments of our life all call for wise rulers. There is no royal road to this. The cure for democracy is just a better democracy. We must appreciate our good rulers and elect better, try to avoid race and religious prejudices, educate better citizens, lift our ideals and stand by them. The school-house in each district is a natural social centre, and mutual acquaintance of each group will bring the friendship the city so much needs, as well as power for progressive effort.

The city needs the church. We are trying to humanize our laws and our officials. The city can give a man bread but finds that he needs moral uplift. The city can imprison a man, but for his redemption, law needs to be supplemented by love. The city has taken over from the church, hospitals, schools, poor relief, refuges, playgrounds, but in all these it needs the co-operation of the Church. Ever and always Law needs to be helped and led by Love; and Love comes from the Gospel of Jesus Christ.

On the other hand, the Church and Christian volunteers need to lay on the city some of the burdens which properly belong to the community, so that the Church may go on to tasks further ahead. The city must improve the environment, and the Church must improve the people, but in a thousand ways the two interlock and must co-operate.

The Church at Work in the City

The Pioneer Church. The Church in the city includes all varieties of Home Mission work. There is first, the Pioneer Church on the outskirts of the city,

where the effort is simply to secure strategic locations and provide preaching places and Sunday Schools, just as in the newer West.

The Family Church. Further in comes the Family Church, corresponding in many ways to the churches in our older rural districts, but including in the modern buildings provision for social life, and in its work, social aims. This needs no description.

The Down-Town Church. Further in toward the heart of the city, comes the Down-Town Church which has problems in some measure resembling those of the rural church in the depopulated districts. Here the building, planned for family church work, is mainly auditorium and Sunday School room. The families have, with the growth of the city, moved out to the suburbs, and are replaced by a boarding house population with less ability to support the church and with less ability to manage it. What shall be done? The first method is to secure a popular preacher, look to a large audience for work and support, and introduce certain lines of social work. Sometimes the church can then continue independently, or it may receive help from endowments, individual gifts or denominational aid. Or secondly, the church may decide to sell, and rebuild in some locality where it can continue to be a family church and serve as many as possible of the congregation in the old way. This is often spoken of scathingly, and sometimes it deserves to be, but the truth is that the building is not fitted for institutional work, nor are the few faithful members who have stood by it able either financially or personally to conduct an institutional work. It is right for them to move out.



CHRISTIAN SYNAGOGUE, TORONTO
Presbyterian



FRED VICTOR MISSION, TORONTO
Methodist

What is not right is that the denomination, to which that church belonged, should allow all the church and its value to be taken away, and nothing left to help the people who have moved in to that district. Thirdly, the church may use the old building and turn directly to institutional work, continuing the organic life of the congregation, or there may be new organization.

The Institutional Church. There is also the Institutional Church, built and organized for the purpose, as the Fred Victor Mission, Toronto, and a long line of church organizations variously known as Institutes, Halls, Missions and Settlements, in which, as in the Institutional Church, the aim is not only to save souls, but in loving Christlike fashion, to meet all the needs of our fellow men, women and children, to serve as they need, either body or mind or heart, through nursing visits, clinics, teaching, sanitation, cooking, recreation, or social gatherings. They may, or may not, know the English language, but "they know the language of service and love." The Institutional work is simply organized Christian friendship.

All these four forms of work are conducted by each of the denominations separately, and since it is easier to combine in service than in doctrine, there must be added to any review of the work of the Church in the city a reference to the interdenominational work in which the Churches unite their forces in some more or less formal way, the Y.M.C.A. and Y.W.C.A., the Sanitaria and Rescue Homes, the Children's Aid and Humane Society, Fresh Air Funds, Prisoners' Aid, and the thousand other ways in which the Christ spirit finds united expression.

Our City growth has come upon us so recently that we are only beginning to realize its dangers and possibilities. But even now it is manifest that we need for the city (1) a *new vision* of our Gospel and its fulness to see that sin, wrong social standards, physical ill health and harmful environments are strangely and strongly interlinked, and that our Gospel is concerned with them all.

(2) We need also *co-operation* in each denomination. To allow piecemeal action by each local church is to invite failure, there must be denominational team-play. There must be also the fullest possible unity and co-operation between the denominations, the task is too great for anything less. The Presbyterian, Methodist and Congregational Churches are already working together in regard to the outlying new charges, but strategic planning and organisation are needed even more for the centre of the cities.

(3) There will also have to be *united study* of the whole work and situation in each city. Not till the Church knows the task can it act wisely.

(4) One thing more. Tolstoi has said "Men think there are circumstances when one may deal with human beings without love, and there are no such circumstances. One may deal with things without love; one may cut down trees, make bricks, hammer iron without love, but you can not deal with men without love." To the keynotes of the new Home Missions, "organisation and co-operation," must be added another, "incarnation." The need of the world is met and the hope of the world is found in *love incarnate*, the love of God incarnate in Jesus Christ and reincarnate in his followers.

Without love we are but sounding brass and a clanging cymbal, with it we may become a foretaste to each soul of that day when

it shall be

A Face like my face that receives thee: a Man like to me
Thou shalt love and be loved by, forever: a Hand like this hand
Shall throw open the gates of new life to thee!

See the Christ stand!

CHAPTER VII

THE INCOMING TIDE

“**W**HO are these that fly as a cloud, and as the doves to their windows?” said the prophet, as he saw afar off the ships of Tarshish bearing the “sons from far, their silver and gold with them,” and “the sons of strangers,” to his native land. Not with snowy sails, but with the trailing plume of smoke and steam over sea and land, there set in toward Canada a mightier migration than that of which the prophet dreamed.

The new power of rapid transportation, which in Canada brought the West so near to the older Provinces, also strangely contracted the whole world. It took our forefathers from three weeks to as many months to come from England to Canada by sailing ship, but by fast train and steamer, one could, at the opening of the Twentieth century, come more quickly from the heart of Russia. Far away among the peoples of Europe had spread the knowledge of the new Dominion with its vast fertile areas, to be had almost for the asking. Pressed on by desire for land, by longing for freedom, by hunger for fuller life, there set in a great tide of immigration into Canada.

After all the ages of God's preparation, and the quiet century of our foundation laying, when our Dominion had been made one, our school system well built, our churches brought together and filled with a missionary

spirit, then, with the dawn of the twentieth century, God's "Now" sounded and the Doors of Opportunity were flung wide open for Canada.

The tide set in, each wave breaking higher and farther than the last, a great human flood, bringing many of our own people, but with them a great and increasing proportion of new friends from strange lands, speaking with other tongues, and setting in motion new forces of blessing and of danger to our Dominion. These are the immigrants with whom this Chapter will deal. How shall we receive them? For us and for them the crisis comes at the point of contact. The crux of the problem is in ourselves.

Our Attitude to the Immigrants

"We must lift them up or they will pull us down," has often made a striking close to an address on "The Problem of the Immigrant," but what about the "problem" of the speaker? What delicious and unconscious conceit of ourselves—we are all "up!" What hasty lump condemnation—they are all "down!" What Pharisaism there is in the mental picture.

No, we must beware of lump judgments. Our people are not by any means all good, and some of them, as we shall see, "pull" the immigrant "down." Some of the immigrants come to us ready and able to "lift" us "up." We must recognize the differences between nations and between individuals if we are to be fair. What truth there is in the statement quoted lies in the fact that, on the average, the peoples now coming to us have not had the religious freedom, the educational advantages, or the political responsibilities that we

possess. The new friend, however, does not come in as an "average" but as an individual, and must be so dealt with. Nor will the "down" and "up" attitude work. How would we like it if applied to ourselves? We must learn to work "with" instead of "for."

As Booker T. Washington said, "The farther I travelled in Europe, and the more I entered into the life of the people at the bottom, the more I found myself looking at things from the point of view of the people who are looking up, rather than from that of the people who are at the top looking down, and strange as it may seem, it is still true that the world looks, on the whole more interesting, more hopeful, and more filled with God's providence, when you are at the bottom looking up than when you are at the top looking down." Only as we get side by side with the new friends, and face the future and its problems together, will we make progress. As Zangwill said in "The Melting Pot," in the words of a young immigrant, "What is the glory of Rome and Jerusalem, where all nations and races come to worship and look back, compared to the glory of America, where all races and nations come to labour and look forward?"

"Who sent for them?" Well who sent for us, and for our people? If there was any pressing invitation given by the original Indian inhabitants, or by the French to our people, history has left no record of it. "Who sent for them?" We did. They have come as the direct result of the immigration propaganda of our Canadian Government; they are our invited guests; let us show them a worthy hospitality.

"We are not responsible for the foreigners," said a prominent preacher in one of our Canadian churches, in the year of grace 1917. Yet Jesus, was after the flesh, a Jew, a "foreigner," and when the Gospel came to our forefathers, it was brought by Italians, and Jesus did say something about preaching "the Gospel to every creature," and there is a very old story of a man who said to God, "Am I my brother's keeper?" Concerning many in slum and factory and railroad camp, crushed in our industrial machinery, God might say to us also "What hast thou done? The voice of thy brother's blood crieth unto me from the ground."

We are debtors to almost every nation under heaven for things important in our life. We got our religion from the Jew, our philosophy from the Greek, our law from the Italian or his Roman ancestor, our days of the week are named from the Norse, and the figures of the seconds on our watches come from the Arab.

We owe to the French on the West and the Hungarians on the East the costly repulse of the Mohammedan invasion of Europe. Sweden drained herself of men in the great war which ended in the victory over the forces of Roman Catholic Spain at Lutzen and gave England time to grow in her Protestant faith. We owe to little Holland and Switzerland the safety of our Protestant leaders and the printing of our first English Bibles, when both were cast out of England. We owe a great deal to Germany also, which we may forget during her present madness, but remember and repay when once again she comes back to her right mind. Even President Wilson's declaration of war against Germany owed its fine termination to the great words of Luther, "God helping

me I can do no other." Time would fail to tell how much we owe in music, in art, in learning and in the whole of life, which we call civilization, to other nations.

Being therefore, as Paul said, "debtor both to the Greeks and to the barbarians; both to the wise and to the unwise." we ought to say, as he did to those who were foreigners to him, "inasmuch as in me is, I am ready to preach the Gospel to you that are at Rome also."

In our spiritual life we all meet on common ground. All say "Our Father," or have the right to, all are brethren, and the least desirable of the newcomers is yet the "brother for whom Christ died." However little we practise this, none of us dare deny it. We need to meet also on the ground of our common humanity. Behind the veil of the strange language, and in spite of the far distant lands of our birth, we are all very much alike. We suffer the same ills, feel the same pain, have the same hopes and desires, fears and loves, answer to the same Gospel and look forward to the same Heaven. We will have gone far toward a right attitude to the immigrant if we can remember that the differences are mainly on the surface, and that they are "just folks" like ourselves. They do appreciate being met on this common ground. One Home Mission Secretary, speaking to a group of Armenians in Brantford, told them of his pride in his Scotch ancestors, their history and what they had done for Canada, and urged that the Armenians should also be proud of their history and, bringing all the best of their nation's life, so live in Canada that, in days to come, they would be able to point with pride to what the Armenians had done to build up this new land. At the close an Armenian said in broken English,

"I like what you say, you speak like—a man." He meant that the Secretary had stood on the common manhood with its memories and possibilities and that this had touched him. Why not?

We can treat our new friends respectfully both for our sake and theirs. We can discourage the use of harmful nicknames. We can do more, for we can study something of the land they come from and its history, and speak of it appreciatively to them. In a strange land how this would warm your own hearts! We can avoid snap judgments on whole races, based on the few moral failures that are reported in our papers. The Italians are not to be judged by a few "Black Hand" outrages any more than the Englishmen by the Britisher who comes to this country and wants to set us all straight before he has been here a week, or the Canadian by the records of our police courts. A storekeeper, living West of Red Deer in Alberta, was asked if the Scandinavians in his neighborhood were honest. He replied thoughtfully, "Yes, the Norwegians and Danes and Swedes may be slow pay, but they are honest. It is the Canadians and the Yankees and the Old Country folks I have to watch."

Put yourself in the immigrant's place. Try the Golden Rule. What the Immigrant wants is just what we would want in his place, sympathy, fair play, a chance to work, and a kindly Christian friend.

The Incoming Tide of New Friends

Figures alone are hard to realize, but a day at one of the immigrant sheds at Quebec, Halifax or St. John



THE INCOMING TIDE
Immigrants Landing at St. John, N.B.



CHAPLAINS MEETING THE IMMIGRANTS AT QUEBEC
Representing the Anglican, Baptist, Congregational,
Methodist and Presbyterian Churches

in 1913, when 402,000 came into Canada in one year, would have impressed the dullest imagination.

See the great immigrant sheds like human grain elevators, with the living grain shunted here and there, inspected, ticketed, their baggage checked, a waiting time, and then doors are opened and the people poured into trains and sent on their way. Over a thousand a day for all the year round in 1913! A new city of ten thousand every nine days!

It is wonderfully interesting to stand behind the examiners and watch the immigrants file past. Nearly all are young people or middle aged people with children. Fine stock. Nothing like it, in proportion to our population, has ever been seen. When the Ostrogoths, under Theodoric, poured down on Rome, in what the historians call "a great world movement," they numbered only 220,000 or about half of our one year invasion. See them come down the steamer's side, sturdy Scotch, rosy-cheeked English, twinkling-eyed Irish, Scandinavians both dark and fair, stocky Macedonians, Galician farmers, Russians from the Black Sea, Jews from everywhere, strange garbs, strange tongues, with God only knows what of fear and hope in their hearts as they enter the new land so far from home.

They left behind them not only anxious hearts in the old homes but anxious governments. Before the war, Lloyd George was concerned over the decrease of 600,000 labourers on the English land in ten years. Over in Austria during 1913, the Government, already planning the war as we have since learned, was anxious when the recruits for the Cracow corps were 20,870 short, the Przemyśl corps 26,112, and the Lemberg corps 33,860

missing, and they estimated that 90,000 of their men had gone to Canada. The Emperor, like Varus of old, cried, "Bring back my legions," and devised measures to check the loss. But in Canada they became our prisoners of peace, and some hundreds of them have gone to fight under the Canadian flag in France.

For the last fifty years the waves of immigration have increased rapidly. Here are the figures in ten year periods: for the ten years ending in 1871, 48,312; in 1881, 76,274; in 1891, 141,965; in 1901, 223,321; in 1911, 1,764,474; and in the next three years there came 354,237 in 1912, 402,432 in 1913, and 384,878 in 1914, or in three years a total of 1,141,547. After the war began, the figures came down to 144,789 in 1915 and 48,537 in 1916. Had the figures kept up at the rate of 1912-14, we should have had in the five years from 1912 to 1917 close to two million people, or more than in the previous ten. As it was, in the last ten years before the war, 1905 to 1914, we received 2,530,799. No nation our size ever had such an influx or such a task of assimilation.

The United States whose rapid growth has been one of the world marvels, can furnish nothing to compare with this flood into Canada. In 1800, the United States had a population of 5,308,483. In 1901, Canada had 5,371,315, practically the same. But from 1800 to 1810 they took in only 70,000, as against the 1,764,474 we received from 1901 to 1911, and while they received from 1800-1820 about 184,000, we have received already, from 1900 to 1916, the tremendous number of 2,906,021, and have four years yet to count! During the decade ending with 1880, when the United States had a popula-

tion of fifty millions, their immigration was 250,000 less than our immigration for the decade ending 1914, when we had about six million. Is it any wonder that our churches and people have failed to realize the greatness of the task so suddenly come upon them?

Where did they all come from? From 1900 to 1916 we received British immigrants to the number of 1,168,302, from the United States 1,095,375 and from Foreign countries 833,681. The immigrants from the United States vary all the way from old English 'Pilgrim Father' stock to immigrants from all corners of Europe, some of the latter now speaking English and moving with their children to our West. But a considerable number have not yet learned English and would be classed with the Foreign immigration if we had the figures.

Our Foreign immigration comes from almost every nation one can think of, some fifty in all. The European current is setting in stronger every year from Southern and Eastern Europe, the nations having less Protestant population, less education and less political freedom than those in the North and West. The figures of our new comers from North Western Europe have been given as 14,001 in 1910, growing to 21,082 in 1914, and those from Southern and Eastern Europe as growing from 31,205 in 1910 to 100,055 in 1914, a significant trend and one that has been shown increasingly in the immigration experience of the United States.

A comparison of the census of 1911 and that of 1901 will help us to realise both who we are and what national tides have been flowing into Canada, although these

figures will not tell anything of the million who have come to Canada since 1911.

ORIGIN OF THE PEOPLE	1901	1911	INCREASE
British	3,063,195	3,896,985	833,790
French Canadian .	1,649,371	2,054,890	405,519
Indians	105,000	110,000	5,000
Austro-Hungarian	18,178	129,103	110,925
Belgian	2,994	9,593	6,599
Bulgar. Rouman..	354	5,875	5,521
Dutch	33,845	54,986	21,141
Chinese	17,312	27,774	10,462
Finland	2,502	15,497	12,995
Greek	291	3,594	3,303
Hindoo	—	2,342	2,342
Italian	10,834	45,411	34,577
Japanese	4,738	9,021	4,283
Jewish	16,131	75,681	59,550
Negro	17,437	16,877	— 560
Poles	6,285	33,365	27,080
Russian	19,825	43,142	23,317
Scandinavian	31,042	107,535	76,493
Swiss	3,865	6,625	2,760
Turkish	1,681	3,880	2,199
Various	1,454	18,310	16,844
Unspecified	31,539	147,345	115,806
Total	5,371,315	7,206,643	1,835,328

This is only a rough guide, since a "Jew" may be of many nations, and 'Austrian' includes a dozen different nationalities. But the figures of increase are significant,

not only those of each nation, but the increase of the mixed multitude whose origins were beyond the census.

One more group of figures. How did we stand religiously in 1901 and 1911? The census men evidently had a hard time here, and lacking in knowledge of denominational terms, just put down what they were told. But it is droll to see that there were 30,265 'Protestants,' 540 'Nonconformists' and 430 'Independents' who evidently missed their denominational port. Of the 199 denominations, sects and faiths in Canada, some have names that are strange and wonderful, and what shall be said of the 108 sects which have less than 10 members each?

The following figures are those of our principal denominations, and of the faiths in which we are interested from the Home Mission standpoint:

NAME	1901	1911	INCREASE
Anglican	681,494	1,043,017	361,523
Baptist	318,005	382,666	64,661
Congregational . . .	28,293	34,054	5,761
Methodist	916,886	1,079,882	163,006
Presbyterian	842,442	1,115,324	272,882
Roman Catholic . .	2,229,600	2,833,041	603,441
Lutherans	92,524	229,864	137,340
Mennonites	31,797	44,611	12,814
Doukhobors	8,775	10,493	1,718
Greek Church	15,630	88,507	72,877
Jews	16,401	74,564	58,163
Confucianists	5,115	14,562	9,447
Mormons	6,891	15,971	9,080
Shintoists	—	1,289	1,289
Sikhs and Hindus	—	1,758	1,758

Space fails for other denominations, but these figures will show the marked growth of some of the denominations and of some of the new faiths lately come to our Dominion.

These figures should be studied only for their general impression. They show the rapid increase of our incoming tide of new friends, and also that some of these friends bring new and strange faiths to our land.

The Immigrant's Baggage

What does the immigrant bring with him? Literally, as one may see at the side of the ship, he brings all manner of odd baggage, queer boxes, ancient trunks and wooden chests, queer lumpy bundles tied up in shawls, and clothes that are not after our fashions.

Financially what? He has to show, on entry, that he has sufficient to keep him during the time in which he is seeking work. The examiner asks to see the money, and has to ask in many languages. The immigrant produces the required amount which in many cases seems to have been loaned him temporarily, very temporarily. But the government is satisfied. The money is in strange coins often, and the Government provides an exchange office in the immigrant sheds. Some have not the required amount and have to wait till their relatives guarantee it.

But one can not tell merely by the cash in hand. The immigrants into our North West from the United States, in the first three months of 1917, numbered 5,148, and they brought with them \$1,306,960 in cash and \$444,156 in settlers' effects, but that again is merely cash on hand. It has been estimated that, on the aver-

age, the settler coming from the United States brings about \$1,000. Coming as they did one year 150,000 strong, it is evident that financially the immigrant brings with him a valuable contribution to the wealth of the Dominion.

Physically, what does the immigrant bring? He brings a strong body, for the immigrant averages young, strong manhood and womanhood with many children and few old people. It is estimated that it costs at the very least \$2,000 to raise a boy or girl, and in some of our accidents, a life lost has been valued at \$5,000. So the immigrant brings with him a good value in bodily strength. Our mines and lumber woods are glad to get him, our railroads are largely built by him, on our farm lands his patient strength and steady labour raise large crops. If the immigrants were all suddenly taken away it would paralyse many a necessary industry in the United States and in Canada.

What does he bring mentally? It is simply stupid of us to class the immigrants as all ignorant. Many of them bring high knowledge and ancient handicrafts that would add to the richness of our life if we would recognize and develop the hidden talents. Many a scholar in his own land has to take to pick and shovel here till he can learn the language and make his way.

The immigrant brings too, a great hunger for knowledge and a desire that his children shall have it. In our schools the immigrant children show both desire to learn and marked capacity. In one of our religious surveys in Manitoba, the best library in the district was found in a Russian home where the 17 year old girl was reading Ruskin as she churned.

What does the Immigrant bring? He brings memories of a proud past, often tracing his nation's story for as many centuries as we in Canada can number decades, with kings as wise, warriors as brave, women as true, saints and prophets and martyrs as holy as any of those in the bright rolls of the lands from which our own people sprang. He remembers lands as beautiful to him and as dear as the heather hills and the green sod and the white cliffs are to us. Listen to the song of the Bohemian folk, "Kde Domov Muj:"

O, Home-land mine, O Home-land mine;
Streams are rushing through thy meadows;
'Mid thy rocks sigh fragrant pine groves.
Orchards decked in spring's array
Scenes of Paradise portray.
And this land of wondrous beauty
Is the Czech land, Home-land mine.

* * * * *

O, Home-land mine, O Home-land mine!
In thy realms dwell, dear to God's heart,
Gentle souls in bodies stalwart.
Clear of mind they win success;
Courage show when foes oppress.
Such the Czechs, in whom I glory,
Where the Czechs live is my home.

They bring also memories of quiet country villages, of ancient cities and of stately churches that must make our "Mission Halls" seem strangely bare and ugly.

Imagine telling immigrants, with all these things in their memories, to "Forget it and be English." How would we like it if told to forget Scotland or Ireland or England and all its proud and happy memories? They

will do infinitely better to keep green in their memories and teach their children and us also all of the noble, heroic and holy that they hold so dear. They have something to contribute to our country; let them make their gift.

The immigrant brings with him the tongue that will always curl round his heart strings, even though he may gradually lose it. How deeply a word in it will touch him, or a bit of appreciation of his loved Home-land! Out near Red Deer, speaking to a little congregation of Scotch and Swedes, a Congregational Superintendent was asked to read the text in Swedish, one of the Swedish ladies present knowing he was able to do so. The text was "God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work." The text is a grand one and "abound" is a good word, but Paul used a stronger word, "overflow." Think of God "overflowing" us, and making us so that in every good work we also shall be able to "overflow!" This was the point of the sermon, and what was his surprise, on turning to the Swedish text, to see that there plainly the word was "ofverfloda." So the preacher said, "Why, this Swedish translation is better than the English!" At the close a Swedish lady came up with hands outstretched saying, "Oh, Mr. you are the very first man ever I heard say anything Swedish was better than anything English." Then the gates were opened, and the story told of the Ontario girl who was hired to come out and teach school and cried when she heard the children were Swedish, "Did she think the Swedish children were little beasts? Why she cry?" "When our

Swedish children go to school, they learn all about English History, why they never learn anything about Swedish History?" Why not?

What do the Immigrants Bring Spiritually?

They bring high ideals and great hopes. The Mennonites of our West and the Doukhobors were Pilgrims of Faith coming to our land for religious freedom. When the Doukhobors arrived in Winnipeg they cabled back "Arrived Canada—safe—are free." Even the worst of the immigrants probably has hid in his heart the hope that, in some way, in the new land he will be better, and the best of them have high resolves for themselves and the new land they are coming to, because they loved it before they had seen it as a land of opportunity.

The Immigrant Brings Great Possibilities.

We know that the children born in Canada of English parents who were short of stature are, on the average, taller and larger framed than their parents. So it is with our other new friends. There are possibilities of physical changes for the better. Investigations show that the first generation of immigrant children have even the shape of the skull somewhat altered, and if the cubit has been thus added to the stature, what limits shall we set to the soul? Some time ago the gold medal in Law at McGill University was taken by a young Chinese Canadian, and the progress of others of our new races has been equally apparent.

Hidden away deep, every immigrant brings a lonely heart, and is so hungry—just for plain kindness. He can never go back, for emigration is a loosening of the old ties and an enlargement of the whole life. He can not fit again into the old niche. A Swede and a Dane,



PRESBYTERIAN BOYS' HOME, TEULON, MAN.



RUTHENIAN HOME FOR GIRLS, EDMONTON (Methodist)

talking together in New Norway, Alta., were heard to agree, "Yes, if you do not go back where you came from every year, you get out of touch, the people do not know you, nobody cares about you and you are glad to come back 'home' here." This the immigrant senses deep down. He has broken forever with the old ties, and he brings a lonely heart ready to answer kindness with devotion.

Dangers the Immigrant has to meet

A Double Transition. The majority of our immigrants are from rural districts. They have to make a double transition, the change from one country to another and in most cases the change from country life to city life. Either one is hard, both together must be exceedingly difficult. Then the majority of our immigrants of other tongues come from lands where they have been accustomed to a good deal of oversight and strongly established custom and order, some of it kindly and helpful. With us, they have the unaccustomed liberty and lack of friendly guidance.

Low Wages and the Slum. Until he learns the language, the immigrant is driven to manual work and comparatively low wages. This in turn drives him to cheap food and accommodation, to crowded rooms and the slum, and this all the more in that he is, in many cases, saving to bring to this country loved ones left waiting at home. The foreigner does not make the slum, for there are slums in England among our own people and here too. Nor did the "foreigner" live in such conditions back in his homeland. But here he is driven to them.

Exploitation. The immigrant has to meet all manner of cheating and exploitation by our people and by his own people who came over a little earlier. Our big corporations use him and throw him aside. There are too many of our own people ready to "do" the foreigner whose inability to speak our tongue makes him helpless. Through uninspected employment agencies and so-called banks he is often robbed right and left. Our Government has here a responsibility.

Corrupting Forces. The immigrant has to meet the "Devil's Missionaries" of the liquor traffic, the brothel and the corrupting politician. In loneliness and without all the happy life of his old home, the immigrant, not having the recreation he needs, is easily turned to drink. What he needs is just clean fun. Then while the good people are busy at their own affairs the evil house opens its door. A young Armenian preacher, son of a Congregational pastor in Turkey, came to work among his countrymen in an Ontario city. Nothing had been done for them for years and they had drifted down. He said: "When those young fellows left our country not ten per cent. of them were unclean, but now that they have been left alone these years, ninety per cent. have gone wrong morally." Then emphatically he cried out: "If your bad people do not let my people alone, your good people must not let them alone either."

There is also the corrupt politician to whom a bunch of foreign voters are simply so many cattle to be bought. Hardly knowing anything of the value of the ballot or the questions at stake, they are registered and bought for drink or money by our own Canadian politicians. Says Rev. J. S. Woodsworth: "A well

known and highly respected citizen who knows 'the inside' said to me bitterly in his private office, 'The fact is we have debauched this whole generation of foreigners'."

Alienation of the Children. Every immigrant has one inevitable loneliness to face, the alienation from his children. His children will speak his native tongue but will speak English perhaps better, and the grandchildren will probably not speak the old loved tongue at all. It is a martyrdom for the older people. With the new language, the children learn more quickly than their parents the ways of the new land and so despise the parents and lose their needed help and restraint. Figures in the States show the first generation of immigrants to be more law abiding than the native born, but the second generation of immigrants to be more criminal than the first twice over. This danger the immigrant faces, and both old and young need friendship during the period of transition.

Competition of his own People. Then the immigrant has to face the continual competition of the new comers of his own race, as they crowd in and are willing to work for low wages, and so tend to keep the firstcomers down to a low level.

Being Despised. A danger the immigrant does not expect to face but quickly finds is that he is to live in an atmosphere of being despised. He is a "dago," a "Sheeny," a "Guinny," a "Polack," a "squarehead." It is not easy to stand being continually despised. Would you try it? It leads sometimes to bitterness, resentment, to moral decadence and by and by to retaliation.

An old Patriarch at a Polish wedding in Winnipeg said to the young couple "Life is not all music and dancing; there will be the dark side too; there must be toil and weariness, but be true to the best of the Old Land and the New." Meeting the dark side of the New Land, may the immigrant "be true to the best of the Old Land and the New" and help us to make even the dark side bright.

Loss of Faith. There is one last great danger the immigrant will meet, the losing of his own faith. We know the tendency of our own people to "drift" when they move to a new country. If our people feel it while they have abundant opportunity to hear the Gospel in their own tongue, what about the immigrant who, in so many places, has no such opportunity in any language he can understand? Then many of them have been anti-clerical in their homeland, formally religious but keeping only to the forms. Here away from the forms they lose all touch with faith. Nearly all have been in connection with churches that are "absolutist" and "autocratic," and in the free democratic life of this country, the Jew, the Roman Catholic and the Greek Catholic tend to drift away from the faith of their fathers. They need help to find a simple Gospel and a faith on free foundations.

Dangers the Immigrant Creates for Us

Low Wages. The immigrant, by his willingness to work long hours for low wages, tends to lower the wage of others and to make life harder for those who, with higher standards of living, have to compete with him. In a new country with great natural resources to develop,

this is not yet realised, but with the rapid growth of our cities it will come to be a real danger.

Slum Conditions. If the immigrant did not originate our slum conditions he certainly does add to them. Both for his sake and our own his condition must be improved. Overcrowding and dirt and lack of fresh air lead to tubercular conditions which menace every one.

Moral Danger. The alienation of the children from the parents, and the lessening of parental authority coupled with the loss of religious faith makes the criminal record of the children of immigrants for many races very dark. This has been found terribly true among the crowded immigrants of the great American cities. Races long known for purity of family life have seen their young women and young men fall down and become a notorious stain upon the national life.

Public Expense. The immigrant, perhaps because of the many sided strain upon life caused by the adjustment to so many new conditions and surroundings, has added more than his numerical proportion to our insane asylums and to the cost of their maintenance.

Political Menace. To our political life the immigrant brings the double danger of national lines in politics with their inevitable appeals to prejudice and a purchaseable vote among the ignorant. Both are evil forces in our national life. Of both we have too much already.

The Church and the Immigrant

In our National life there are five great assimilating forces and one little one. These are, the Church, the

School, the Railway, Politics, the School of our Daily Life, and last, but not least in outward effect, the mail order catalogue which, from Vancouver to Cape Breton, with its illustrations and prices, speaks all languages and tends to reduce us all to one dead level of outward uniformity.

The School does a splendid work. Where the children are of different races they mingle in play and work. Children are born democrats and will draw few lines of separation that the older people do not put into their heads. Where the teacher is wise and loving the influence has been deep and wide-reaching. The medical inspection and care have been good also. The greater use of the school as a social centre, with oversight of recreation and social gatherings for old and young, is growing.

The Railway, that carries the immigrant to his destination in our wide land, stands always ready to transfer him to any other locality which, after his initial experience, seems to him to offer better opportunity, and so tends to break up the solid settlements of one race and to mingle all our peoples. Transportation stirs the "melting pot."

Politics also finds in all the peoples the natural divisions which to us are at present symbolised by the names "Conservative" and "Liberal," and so, dividing each race, brings together the like-minded of all the races in our national parties. Our Government, which has by its invitation brought the immigrant and very carefully inspected him at the port before letting him in, will have to take more care of him after he is in, protecting him both against us and himself.

The School of Our Daily Life has many scholars on its list and no absentees. The immigrant may or may not be able to read a book but every single one of them can read you and me. They do it with very keen eyes and retentive memories and then reproduce us faithfully. Not all of us can say "Be ye imitators of me, —even as I also am of Christ."

The Church has within it the power which should make it the greatest assimilating agency of all. It stands four square upon the foundation of the Fatherhood of God and the brotherhood of man, upon the salvation which is in Jesus Christ through whom all men may be saved, and upon the guidance of the Holy Spirit whose manifestation at Pentecost was that every man heard in the tongue wherein he was born "the wonderful works of God." Built upon "God so loved the world that he gave his only begotten Son, that whosoever believeth in Him should not perish but have everlasting life," the Church can have no national limits, but stands with its message of unbounded love and sympathy, the one great force that knows no divisions of race or colour.

What then are the Churches doing for this incoming tide of new friends? Only a little of what they should do when it is all told. The tide has come upon us so suddenly, it brought with it so many of our own people who had the first claim upon us, it came a few here and there spread all over our wide country and hidden in our busy cities, that at first we did not realise the greatness of the need. Nor do we fully yet.

The Anglican Church, almost swamped by the incoming of their own Church people from England,

and having had to take over gradually the large Indian work formerly supported by their Society in England, has so far been able to do little for the immigrants of other tongues. They have strong Jewish missions in Toronto, Montreal, Niagara and Ottawa and some work among the Japanese and Chinese in Vancouver.

The Baptists have among the Scandinavians twenty-nine churches, about seventy preaching stations and twenty-three missionaries; among the Slavs, eleven churches, thirty preaching stations and ten missions in seven of our Eastern cities; among the Hungarians, four churches and two preachers; and among the Germans, thirty-four churches with twenty-one missionaries.

The Congregational churches have several Swedish missionaries, one Norwegian pastor and five Russo-German pastors with about twenty organised churches in Alberta and Saskatchewan.

The Methodists have a Syrian mission in Montreal, extensive work among Europeans in Winnipeg and Fort William, a Scandinavian mission in Vancouver, seven Austrian missions in Northern Alberta, eight Italian missions with a number of outstations, twelve missions to the Chinese, and six to the Japanese.

The Presbyterians have thirty workers among the Ruthenians, four among the Italians, one Russian, one Doukhobor, two Hungarian, two Bulgarian, four Finnish, three Jewish, three among the Hindus, and Missions at six centres among the Chinese, the latter being under their Foreign Board.

These figures are important only as showing the variety of work and the inadequate force now, in 1917, in the

field. The numbers will be constantly changing and fuller information can be obtained from each Board. The work varies from the regular church and Sunday School work to Schools, Boarding Schools, Hospitals, Homes, the publication of newspapers, and full Institutional Missions with all their wealth of varied activity for many nationalities.

The Baptists publish "The Witness of Truth" in Slavic, the Presbyterians "The Ranok" in Ruthenian and the Methodists "La Luce" in Italian.

The Presbyterians have fine hospitals at Canora, Ethelbert, Teulon, and Wakaw, a combination of Hospital, Home and Educational work at Vegreville, and are building at Vermilion and Bonneville.

The Methodists have fine hospitals, reaching many nationalities at Hazelton, Bella Bella, Rivers Inlet, Lamont and Pakan.

As to Institutional work, the Presbyterian "St. Christopher House" in Toronto ministers to a constituency of which 37% is Hebrew, 3% Roman Catholic and 60% Protestant and which includes fourteen different nationalities. There are forty-four different clubs and classes connected with it. Their Robertson Memorial Institute in Winnipeg ministers to fifteen nationalities. The well known Methodist "All People's Mission in Winnipeg has under its care three Churches, two Institutes and a School, a Mission House, parsonage and a Deaconess Home, with a staff of some twenty-four workers, with voluntary workers by the score. It is fully described in "My Neighbor." The Congregationalists have a beginning for this work in their Pilgrim Institute in Winnipeg. The Baptists through

"The Memorial Institute" and "The Parliament St. Mission" in Toronto are engaged in similar service. In the immediate neighborhood of the former of these a survey, taken immediately before the war, listed 22 different nationalities, 14 of which, either by children or adults, were represented in the different organizations of the Institute.

This is not a complete list; these are simply samples of Institutional work. A visit to any one of them will be well worth while for those who wish to see this new form of Church work.

Looking at the work from the standpoint of the nationalities we find it as follows:

Scandinavian. The work here is largely in the hands of the Baptists and Congregationalists. The Scandinavians are so close to our own stock racially and to our institutions that they are a fine and helpful addition to our national life. Here there is needed only help for a time that they may have preaching in their own languages.

Russo-German. This work also is undertaken by the Baptists and Congregationalists. Practically all the large German-speaking inflow has been from Russia, or the German Provinces bordering on Russia, the Baptist work being among Russians from "Little Russia" in the south-west, and the Congregational work among those from the districts South, along the shores of the Black Sea to the Caucasus. Their religious life is simple and earnest. They are greatly interested in their church work and generous givers to missions and are a sturdy and successful farming stock.



MISSION HOSPITALS

First Presbyterian Mission Hospital among foreigners, Teulon, Man.

Hospital at Lamont, Alta. (Meth.)

Hospital near Hazelton, B.C. (Meth.)

Hugh Waddell Memorial Hospital, Canora, Sask. (Presby.)

The Finlanders. These are, in their own land, an advanced democratic people, well to the fore in temperance and educational life, but many were antagonised by forms of state church. They need our help in finding the combination of a free Gospel and free political conditions. Among these there are four Presbyterian workers.

Austro-Hungarian and Slavic work. No brief reference can deal with the many nationalities and Church affiliations which come under this head. We have to deal with the Greek Orthodox Church in various divisions, the Uniat Church, which is a form of Greek Church with married priests but under the Roman Catholic, with Roman Catholics and also with a small number of Protestants. The national and political boundaries overlap, Ruthenian being the name of a race and Galicia the name of a territory which does not include all the Ruthenians, though we often use the terms interchangeably. The Ruthenians, having had their own form of Catholic Church with married priests and other differences, wanted to have the same here but Rome objected. The movement toward an Independent Church aided by the Presbyterians has developed into a strong movement now definitely united as part of the Presbyterian Church and in which they have thirty workers. Among these peoples the Methodists also have seven missions. Among the Hungarians the Presbyterians have two workers and the Baptists two. The Baptists have also a good work among the Slavic peoples. One interesting illustration showing the far reaching effect of the work in Canada, was that a tract, sent from Canada to Macedonia, led to the formation of a little group of

Baptists there. Later three of the men came to Canada and, while employed on a C.P.R. construction car, side-tracked in Toronto, heard street preaching in their own tongue and, to their delight, found the preacher to be the author of the tract that had blessed them in their far-away home.

Italian. Most of our Italians in Canada come from Calabria and Sicily in Southern Italy. They are a sturdy race and make good citizens. In religious life they have been either anti-clerical or but formally attached to the Roman Catholic Church. The Presbyterians have four missions, at Montreal, Hamilton, Sault St. Marie, where over 100 joined the Church in 1916, and Winnipeg. The Methodists have missions in Sydney, Montreal, Toronto, Hamilton, Niagara Falls, Welland, North Bay, Copper Cliff and other stations. In Italy three new missions have been started by Italians who had found Christ in the Methodist missions in Canada.

Jewish. This work covers many different nationalities of Jews, and, in the various divisions there are strongly varied characteristics. Their inflow has been large, beginning in 1881 when there were in Canada under 700 until now the number is close to 100,000. In the Protestant Schools of Montreal 49% of the children are Jewish. In Toronto there are now some 30,000 Jews according to the City census of 1916. The Jews have had a heavy problem in helping the needy of their own race. Among them there is the tendency of the second generation to drift without religion.

The Anglicans have four strong missions to the Jews and the Presbyterians three missions. At the

Christian Synagogue in Toronto there is a roll of 62 members and a Bible Study Class of over 200. At many of the Institutional Settlements Jews also are helped in large numbers.

Oriental Immigration. This work is intimately connected with the vexed question of restricted immigration which, after the war, will have to be dealt with in a new and, we hope, brighter light. It is clear that neither for our own sake nor for theirs, can we act unjustly to the citizens of the great nations, our neighbors across the Pacific.

Japanese. The Japanese are found mainly upon our Pacific Coast, The Methodists have among them six missions, all of which were greatly blessed with a revival in 1916. The Anglicans also have a worker in Vancouver.

Chinese. The Chinese in British Columbia number about 30,000, or about one in five of the male population of the province. Accustomed only to our thinner and less strong looking Chinese laundrymen of the East, our Eastern Canadians would be surprised at the sturdy Chinese farmers and vegetable growers of the Pacific Coast as well as at the successful merchants. Practically all our denominations have Chinese classes in a number of the churches, many of these classes meeting interdenominationally. The Methodists have twelve Chinese missions under the superintendence of Dr. Osterhout, trained in China for this work. The Presbyterians have six missions including the work in Winnipeg which is conducted by the two denominations together. In Toronto, the Toronto Chinese Association has a building of its own and is interdenominational

though the resident⁷ missionary is supplied by the Presbyterians.

The Hindu is practically only found in British Columbia and here the Presbyterians have three workers—two returned missionaries from the work among East Indians in Trinidad, and the third a Hindu.

The Mormon. This is a problem of English speaking immigration, yet of it Rev. W. D. Reid, when a Presbyterian Superintendent in Alberta, has written:

“In Southern Alberta we have our most dangerous and insidious foreigners in the persons of the Mormons. About 20,000 of these people are settled in that locality. They are slowly, but surely, gripping that whole south country. Farms or tracts of lands offered for sale in the south are usually purchased, either by individual Mormons, or by the Mormon Church, as an organization. Because of the fact that the Mormon Church exacts tithes, it is becoming enormously rich.” “Why are these people so dangerous,” is a question frequently asked? It is easily answered. Because of their Theological tenets; because of their belief in a dual God, male and female, and the peculiar bearing that the relationship has upon human life.

Looking at the whole great question of this incoming tide of various peoples, the Church is faced by the necessity of finding leaders for the work among so many nationalities, speaking so many tongues and far scattered over our wide land. Already the pressure of the task has forced co-operation among the denominations, and this will have to be carried further in united study, in division of the work, and in united efforts in many

centres. We are finding that we are one body politic as well as one body spiritual, and that in both realms it is true that "Whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it."

In this land we are all "God's immigrants" together, and together we must build up a Dominion here according to His Purpose and then by and by when the call comes, go on together to the great new land still farther on, having so lived that there the Master may be able to say unto us.

"I was a stranger and ye took me in; naked and ye clothed me; I was sick and ye visited me; I was in prison and ye came unto me."

"Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

CHAPTER VIII

CANADA'S CENTURY

“**A**S the nineteenth century was the century of the United States, so shall the twentieth century be the century of Canada.” So said Sir Wilfrid Laurier, and all the signs of the times point to the correctness of the prophecy. As regiments on the march have, at the close of each hour, a ten minutes rest, when they can recall the way by which they have come, so let us before looking ahead review for a few moments the landmarks we have passed.

The Road Behind Us

It has been the aim of this book to give the interpretation from the Christian standpoint of the situation, resources and history of our Dominion. To face the future wisely one needs to know the past and our historical preparation for the tasks of to-day. Chapters One to Four and the larger part of Five are historical, and are therefore written more at length; Chapters Five, in the latter part, and Six and Seven deal with work into which we are just entering, and these are suggestive only, written in the hope that further text books will deal with the various subjects more fully.

Looking back then over the road we have travelled, Chapter One gave us a vision of the great foundation God has laid for a nation in Canada. Chapter Two

showed us this foundation explored and opened up by the French Regime, from whom at last the kingdom was taken away. Chapter Three brought in British Rule with its freedom in faith and government, dealt with the growth of unity in our Canadian National life and told the story of the winning of free foundations for the life of our land—responsible government, religious liberty and public education. In Chapter Four we followed the early days of our Protestant Churches, remembering with gratitude the pioneer workers, and marking with joy the growing co-operation and unity of the Churches and the development of their missionary spirit. In Chapter Five, we saw this missionary spirit reach out to the peoples near at hand, the beginning of missions to the Indians and the work of French Evangelization. Here we came to present day tasks for, though the early romantic days of the missions among the Indians have passed, there remains to us the Indian of to-day and his lifting up into Christian citizenship. French Evangelization we have only begun. Chapter Five outlined for us the New Home Missions of to-day, the strategic organisation forced by the rapid growth of the West, the rural reconstruction needed in our older country districts and the city increase with its new demands. These problems we are only beginning to realize. It is hoped that textbooks dealing with each one may some day soon be prepared.

Canada Still Young. As we look back, we have reason for great thankfulness to God and to the men and women of older days for the national unity achieved, for free foundations for Government and Church and

School, for the unity and missionary spirit of our Churches and for the wonderful growth and development of our Dominion. It is hard to realize that a country that has already grown so greatly can yet be so young. Back of Joliette, the author some years ago met a fine, white-haired old "habitant." When asked how he came to live in that retired spot, he replied that his grandfather came there when the Germans burned his farm on the Island of Orleans. His eyes had seen his grandfather who had seen the Hessian soldiers under Wolfe before the taking of Quebec. Only three pairs of eyes to look back to the beginning of British rule!

An old friend died in St. John N.B. in 1913 at the age of ninety-three whose grandmother whom he had seen was one of the United Empire Loyalists who founded St. John in 1783. Only two pairs of eyes covered the whole story until 1913! If Canada has so grown in the quiet days that this seems incredible, what shall it be now that her time has come?

Canada's Price. We enter on our heritages lightly. But if God could make us see in some mighty pageant that the English Bible we love is marked with the starving, exile and death of the men who gave it to us, if He could make us see the lives of men given and the battles fought that the ballot might be put in our hands, then we would hold them with high reverence as a sacred trust. In the same way this Canada of ours has been paid for with a great price. If before us we could see the men who paid the price for Canada, those early garrisons which died during the first winters in New France, the soldiers who fought for it, the explorers who opened it up, the pioneers who conquered it, the

builders who built it, we should take up the trust with humility and great reverence.

We are compassed about with a great cloud of witnesses. There they stand in the shadows—gallant Champlain and bluff old Frontenac, La Salle and Pere Marquette, the martyrs Daniel, Brebouef and Lalemant together again, Daulac and his sixteen comrades, little Madeline de Vercheres and Madame de La Tour. Wolfe and Montcalm watch us side by side. Brave Sir Guy Carleton, Sir Isaac Brock of Queenston Heights, and far seeing Lord Durham, the Fathers of Confederation—Tachè and Macdonald, Cartier and Brown and Mowat, ill-fated D'Arcy McGee, Tupper and Tilley—who builded so well for us all; the great explorers of our West; the splendid ranks of our first missionaries are all there and a whole host of the pioneers who, with toil-hardened hands and lonely hearts, hewed out the way for us. They stand in the shadows and they say "We paid the price of Canada. What will you do with it?" In the shadows they stand watching us—and behind the shadows—God.

Makers of History. Speaking in Toronto, in 1917, Sir Lomer Gouin, Premier of Quebec, referred to the past history of the Dominion in which every Province could claim a proud share, and closed his address with this statement of our present position:

"Upon Canadians to-day there rests an enormous responsibility, we are in the fullest sense makers of history. We are weaving the fabric of a nation on the loom of time. Let us make it a perfectly harmonious whole, in which everything we have to contribute for good shall appear—the energy of the Scotchman, the

solid common sense of the Englishman, the many qualities of the Celt, combined with the good of the French, so that the harmony of the finished pattern shall not suffer by the absence of the admirable strands with their brilliant colourings. So may we turn to good account the various qualities with which we are endowed for no selfish purpose, but for the imparting of vigor and unison to our beloved country, and so may we best evidence the best impulses of our generation, and in our patriotism resolve to contribute to the future greatness of our vast confederation."

On the Road Ahead

We take up the march again. What of the road ahead? If the dawn of Canada's Century has brought such tasks, what will come with the full day? It has been said that Canada is fortunate in having, with all the possibilities of a young country, the advantage of the experience of an older nation built upon the same lines, side by side with us. From the history of the United States in their century of growth we may learn not only to foresee our own future, but to prepare efficiently to meet it.

Comparison with the United States' Century of Growth. The enormous growth of the United States in the nineteenth century, in population and in wealth, far surpasses anything recorded in the world's history. The great influx of immigration, rising at last in 1907 to nearly one million three hundred thousand in that one year alone, was unprecedented. The tide surprised and overwhelmed the Churches and they have not yet caught up. The survey of the State of Colorado, made

by the Federal Council of Churches in 1909, revealed 133 places in that State, of from 150 to 1,000 population without a Protestant Church, and 100 of these had no Roman Catholic Church either. The flood of foreigners overwhelmed the City Churches too, for Rev. Charles Stelzle says: "Within recent years forty Protestant churches moved out of the district below Twentieth Street in New York City while 300,000 people moved in." These are indications of the fact that neither in city nor country were the Churches of the United States able to cope with the task thrust upon them. This is universally acknowledged, but it is not at all realised that in Canada our task is far greater than that which overwhelmed the forces of the Churches in our sister nation.

Our Task Greater than that of the United States.

Speaking to a group of missionary laymen in Toronto in 1917, Bishop Burt, of the Methodist Episcopal Church of the United States, told of the great tide of immigration into the United States, rising to a million and a quarter in one year, and how this had passed the capacity of the Churches, "But," he said, "you men in Canada, forewarned by our experience, will be prepared to meet this tide when it sets in to your country." What the good Bishop did not realize and what few Canadians as yet understand is that this flood has already set in, far greater in number and proportion than it did in the opening days of the United States' century of growth. From 1800 to 1810 the United States received by immigration 70,000 people, while in the first ten years of our century, with the same population as they had in 1800, we received 1,764,474, over twenty-five times as many. Taking the years from 1800 to

1820, they had to assimilate only 184,000, while from 1900 to 1916 we have had to deal with 2,906,021 and have four years yet in which to add to that number.

As a nation of six million people, we received, in ten years before the war, 2,530,799, a number the United States did not approach until the decade ending with 1860, when they were a nation of thirty-five million people.

Their immigration, up almost to the middle of their century, was from Britain and Northern Europe, changing gradually to a majority from Southern and Eastern Europe. Our immigration from South Eastern Europe has already set in, and until the war was increasing rapidly.

Moreover while the urban population of the United States in 1800 was only four per cent. of the total, in 1900 over forty per cent. of the people of Canada were in her cities, and this proportion has since grown to forty-five per cent. Our urban growth and rural depletion, though starting at a later date, are proceeding at a swifter pace.

Our Christian Forces Better Prepared. At the beginning of the nineteenth century the Churches in the United States were just emerging from a time of conflict. Infidelity was rampant. Many of the Christian forces of to-day had not then been born. The Churches were divided and antagonistic to one another. We begin our century with our Churches in harmony, the branches united, some of the main divisions working happily together in anticipation of union, and all joining heartily in the common work. Think of the forces we now have that were not born in 1800 when the

United States set out on her task. We have Foreign Missionary Societies and Home Mission Boards, Women's Missionary Societies and Mission Bands, the Missionary Education Movement and the Laymen's Missionary Movement. We have the Christian Endeavour, the Epworth League and the Young People's Union, the Bible Society with the Bible for every immigrant in his own tongue, the W.C.T.U., the Dominion-Alliance and almost nation-wide prohibition, the Y.M.C.A., the Y.W.C.A. and a whole host of organisations for our people, old and young, including the Sunday School with its marvellous growth.

We have other forces too that help in our task. Our Government is more democratic and more quickly responsive to the people's will than that of the United States. In Canada, power belongs to the central government and the Provinces have the powers which are delegated to them. In the United States, the central government has only those powers which were yielded to it by the separate States. Our Canadian Government is therefore able to act quickly over the whole country in regard to transportation, internal traffic, banking, prohibition, criminal law, divorce and many other matters. Where the United States covered their great country bit by bit, as the waves of settlement rolled westward, we are able to plan strategically for the whole country, joined from coast to coast by our great railways.

We will need all these advantages and many more, for we not only look for an increase in population, which Lord Strathcona thought should by the end of our century reach one hundred million, but we face a new world with new problems greater than those of a century ago.



SWEDISH CONGREGATIONAL SUNDAY SCHOOL
 Highland Park, Alta.
 Including English class of 7



METHODIST CHINESE SUNDAY SCHOOL CLASS
 Vancouver, B.C.

Facing a New World.“ The whole creation groaneth and travaileth in pain together until now,” “in hope that the creation itself shall be delivered into the liberty of the glory of the children of God.”

Lloyd George, speaking at Carnarvon, in 1917, said: “When the smoke of this great conflict has been dissolved in the atmosphere we breathe there will reappear a new Britain. It will be the old country still, but it will be a new country. Its commerce will be new, its trade will be new, its industries will be new. There will be new conditions of life and of toil, for capital and for labour alike, and there will be new relations between both of them and for ever. There will be new ideas, there will be a new outlook, there will be a new character in the land. The men and women of this country will be burnt into fine building material for the new Britain in the fiery kilns of the war. It will not merely be the millions of men who, please God, will come back from the battlefield to enjoy the victory which they have won by their bravery—a finer foundation I would not want for the new country, but it will not be merely that: the Britain that is to be will depend also upon what will be done now by the many more millions who remain at home. There are rare epochs in the history of the world when in a few raging years the character, the destiny of the whole race is determined for unknown ages. This is one. The winter wheat is being sown. It is better, it is surer, it is more bountiful in its harvest than when it is sown in the soft spring time. There are many storms to pass through, there are many frosts to endure, before the land brings forth its green promise. ‘But let us not be weary in well doing, for in due season

we shall reap if we faint not.'” What he said of Britain will be true also of Canada. In our Canadian Parliament, on the occasion of the reception of the French deputation in 1917, our own leaders lifted up this vision of the new world. Sir George Foster said, “We see the allies spread over the whole wide world, with one ideal, one effort toward the realization of that ideal, bound together, heated with the white heat of fervour that burns away previous misunderstandings, previous feuds, all the misapprehension and ignorance of the past, and leaves the spirit of these nationalities free to knit itself together for the greater world work which will come after the war is over. And that great work shall be the reconstruction of that which has been harmed, the laying of foundations of a world whose freedom and whose justice shall have been bathed in these fires and purified in this struggle of self-denial, and raised to higher planes, for generations yet unborn to flourish under and to flower in. Canada is but a child, drawing its inspiration in part from France and from Britain, true to the best traditions of both. After this war Canada can never be what she has been in the past. Her blood mingles with the blood of Frenchmen and Englishmen on the soil of France. Her sympathies have been drawn toward the same ideals, comradeship has been claimed in the fierce heat of battle, and a fusion of thought and love and sympathy has been made which will bind this country of Canada to France and to the allies as it could never have been bound but for the sympathy and uniting power of death faced in a common cause.”

Sir Wilfrid Laurier spoke at the same time of the union of England and France in perpetual peace and unity, saying, "These countries are linked together in peace and mutual regard as an example to the world; and now that they have been joined by the United States we may see in this alliance the dawn of the day long hoped for, long prayed for, long despaired of: the realization of glory to God in the highest, peace on earth and good will among men."

A New World Without and Within. This new world without will have to be matched by a new world within our Dominion, and the visions of God are worked out only in patience and consecrated suffering. As Dr. J. A. Macdonald has said: "Let there be no mistake: the Canada of To-morrow will not be the Canada of Yesterday. As never before this country is now in the central sweep of the great new current of world-life. There is not a life-pulse astir anywhere, not a throb of world-passion, but will course through Canada's veins and change the pulse-beats in Canada's heart. The day of Anglo-Saxon or Anglo-Celtic undisputed domination is gone for the State. Gone too, is the day when forms and politics imported from Britain will suit for the Church. Canadians must face their own situation with their own eyes open, their own heart courageous, and their own faith strong, as did their fathers in the brave days of old."

New Tasks. Here is a vision of the tasks awaiting us in the new world we must create in Canada. "This is a war to break the chains—social, economic, and political—that enslave men and nations. Much remains to be done before this battle of ideas is won.

Thoughtlessness and selfishness impede progress, but this war has shaken the nations out of their hide-bound conservatism and given a fresh impetus to the cause of reform in all lands. Never again can oppression, tyranny, and injustice raise their heads without recalling the lessons of this war. The exorcism of the Prussian spirit that leads men to corner food and grow rich on the suffering and poverty of others must be carried out ruthlessly after the war. The sacredness of life, for the child of the slums as for the child of the rich; the right of access for all to the open door of opportunity; the right of the toiler to a living wage and a fuller life, these and other changes in the social relations of men must come if Prussianism is to perish from the earth and the ideas for which the Allies are fighting are to emerge triumphant."

Into this great struggle of the coming years of peace, we must carry the same consecration of life, the same generosity and unselfish administration of our wealth, the same bravery and devotion to a great cause that has marked our people in the days of the dark storm clouds of war.

Our Three-fold Task

It has been said "The measure of a man's difficulties is the measure of God's trust in him." God is greatly trusting this young nation in Canada, for, in all the world's history, no other people of our numbers has ever had the task of nation building upon so great a foundation at so swift a pace. The task ahead is three fold.

The Development of our Country. Ex-President Taft has said "Canada has 7,000,000 people, but the

country is still hardly scratched." The mere material development of the untold resources of Canada is in itself a mighty undertaking. We have only begun to tap our resources. When mine and forest, ocean and fertile field, farm and factory are developed to their utmost, the outpouring riches will be beyond our dreams. To produce this wealth will be a giant labour; to rightly distribute it, to hold it as a trust from God to be used in His way, for His will calls for unselfish consecration, a greater still. In Canada we have suffered from the usual sins of a new country, the individual selfish aim, lack of public cohesion, political exploiting and squandering of public resources. In the days to come we must do better. Having these vast resources, we must see that every worker has his fair share. There must be equal rights and opportunities for all and special privileges for none. The Church can not side with or separate from either capital or labour but must hold the balances fairly for both. The large corporations must deal fairly and be dealt with fairly, until the day comes when they will have grown so large that the next step of making the whole nation the share holders will be easy to take. In Canada the Labour Unions are only at their beginning. The Labour Party in our public life has hardly started. Here also the Church must show sympathy. The Labour Union and the Church have more in common than either is apt to think. Both fight for justice and fair play. The Union sometimes resorts to force and to persecution of the strike breaker, as the Church in old days resorted to force in conversion and in persecution of the heretic. As the Church has had to come to moral suasion instead

of force, so will the Labour Union. The Church has a heavy missionary responsibility in assimilating the mighty invasion of incoming peoples, and the Labour Unions have also this missionary side of their work, for they have to meet the competition of the new-comers and teach them co-operation and higher standards of living.

In the days ahead public utilities will be run more and more for public profit, and values earned by the community will have to be secured for the community. All this calls, not only for more consecration in our national life, but for more intelligent understanding of the problems by our electors.

The Education of Eight Million Kings and Queens. If to any one of our churches or study classes there was to be entrusted the education of a child who, when grown, was to inherit a Kingdom, what anxiety we should manifest as to the education of that child! What care we should take as to the physical well being, the moral training, the intellectual preparation, and the understanding by the child of all the varied responsibilities that were some day to rest upon it! Yet strangely enough in our modern civilization, neither in Home nor School is there definite practical training of our children for the two great inevitable responsibilities of life—Parent-ship and Citizen-ship. For the duties of Fatherhood and Motherhood, for the management of the new home, as for the duties of Citizenship and the uncrowned rule of the State the child must pick up its preparation where it may. Yet make the comparison stronger still. The one child we imagined ourselves training as King or Queen would give the whole time to

the royal duties, while our eight million uncrowned Kings and Queens of Canada have to earn their own living and do their ruling indirectly by ballot at occasional times.

There is a beginning in our schools of a training for citizenship, but only a beginning. We must train our Kings and Queens in school and church. What great things are to be decided by them! How more and more intimately Governments touches the very lives of our citizens! How little prepared the majority of us are to decide such questions! The day will come when the nation will train for civil service and municipal office just as it now trains its engineers and doctors. Political corruption is, thank God, not as flagrant or open as it once was among us, but there is too much still. It is easy to rail at the men at the top in politics but what about the men at the bottom?

One of the members of our Canadian Cabinet said, "If you preachers knew what we politicians had to put up with you would pray more for us and kick us less." A Prime Minister of Canada when asked why he had such men in his Cabinet simply replied, "I have to take what the people send." We must begin at the bottom. Are none of the bribe-givers or the bribe-takers in our churches? Who ever heard of one of them being disciplined by his church? We must teach our people to hold the ballot as a sacred trust by which we may administer our land according to the will of Christ, and so make our Dominion "His Dominion." We must teach them also to "think imperially" and seek the welfare of the whole as well as that of their own municipality. "I do not think for myself," said the

old Norman Knight in Kipling's fairy tale, "Nor for our King nor for your lands. I think for England, for whom neither King nor Baron thinks." There are many in Canada who will think for their interest or their party. We need more and more those who will "think for Canada." One of our older Canadian Leaders, giving a message to a group of young Canadians, sums up both the questions with which our citizens will have to deal and the spirit in which they will have to meet them: "After a long life I shall remind you that already many problems rise before you; problems of race division, problems of creed differences, problems of economic conflict, problems of national duty and national aspiration. Let me tell you that for the solution of these problems you have a safe guide, an unfailing light, if you remember that faith is better than doubt, and love is better than hate. Banish doubt and hate from life. Let your souls be ever open to the strong promptings of faith and the gentle influence of brotherly love. Be adamant against the haughty; be gentle and kind to the weak. Let your aim and your purpose, in good report or in ill, in victory or in defeat, be so to live, so to strive, so to serve as to do your part to raise the standard of life to higher and better spheres."

Meeting the Incoming Tide. Will the tide of immigration set in as strongly after the war as it had set in just before it? There are many answers. The older lands of Europe will be ground down by heavy taxation, but they will, we hope, all rejoice in greater freedom. With religious freedom in Russia, the current, which had set in toward Canada, may find ample space and happiness in that great land. On the other hand, we



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have south of us the United States with its free land already taken up, and a population of a hundred million to grow and overflow into Canada as they have already begun to do. The immigration into Canada from the United States had come to be over one hundred thousand in a single year. There is every prospect that after the war this will continue. Our shrewd leaders of the Canadian Pacific Railway are ready preparing for this. Baron Shaughnessy has said, "Canada's biggest role in the play of nations is not now but in the future. Its population is not a fraction of what it should be, of what it is capable of becoming, or what it will be after the war. We are now taking steps to prepare for the future and are anticipating an immigration that should be unprecedented in Canadian history." If our railways are so preparing, what about our Churches? "The Canadian Church must think in terms of a half-continent, into which will be pouring mixed millions speaking more languages than Babel ever heard, nursing all the antagonisms of Europe, and cherishing all the vagaries of the undemocratic peoples. In Canada the Church must grip the problems of Canadianizing these alien multitudes and training them for upright and responsible citizenship in the Canadian democracy. If the Church fails the nation now, the nation will be undone."

What Robert E. Speer said of the world is true also of Canada: "The world must be one in Christ or it will never be one at all." The development of our resources, the training of our eight million uncrowned Kings and Queens, and the meeting of the vast incoming tide—our three-fold task—are all at bottom moral problems. They go deeper than Law can fathom. They come

back to the Church, "For Canada, the question will not be, "Is Christianity true." But this, "Is there enough of the spirit of the Christ in the Christianity of the Canadian Church to reproduce in every day life a brotherhood of love, a charity in opinion, and a community for service that will transfigure Canadian life and make the Canadian nation count one in the new internationalism of the world? That is the problem coming up the horizon of the great To-morrow."

O Church to-day! If, in that morn's grey light,
Those dim-eyed fishers recognised the Lord,
What shall we say, who with still cleared sight,
Behold His glory,——as with conquering word
He brings not fish but nations, to be stored
Within His mighty net? What can we say
But "Lord 'tis Thou!" Be evermore adored
Whether we look, or run, or work, or play,
"It is the Lord! command us Saviour, every way!"

Our Three Sources of Power

Who is sufficient for these things? Where shall we find the power that is to transform our people and build up in our Dominion a nation according to the high will of God?

At bottom the problem is a moral one. The Premier of Canada, Sir Robert L. Borden, at the annual meeting of the British and Foreign Bible Society in England in 1917, recognized this when he said: "But on what, after all, does democracy rest? The ideals of democracy, the purpose of democracy, the result of democracy, must rest upon the collective conscience of the people in any community, and democracy will attain results,

great or small, in so far as the conscience, the purpose, and the ideal of the people are guided by that Book which it is the purpose of this society to circulate." Happy indeed is the nation whose public leaders are steeped in the old Word and who recognize in it the foundation of the success of their people. Light of the life of our people in ages past, we their children turn to it in this our day that we may find therein our strength for days to come. "Not by might nor by power but by my spirit," saith the Lord of hosts.

The Gospel of the Kingdom. President Woodrow Wilson has said, "Yesterday and ever since history began, men were related to one another as individuals. In the ordinary concerns of life, in the ordinary work, in the daily round, men dealt freely and directly with one another. To-day the everyday relationships of men are largely with great impersonal concerns, with organizations, not with other individual men. Now this is nothing short of a new social age, a new era of human relationships, a new stage-setting for the drama of life."

For this new complex age has the Church any message? Mr. J. H. Oldham, in "The World and the Gospel," answers the question thus. "In the Great Society" in which we now live, with its highly complex organizations and the enormously increased dependence of the individual on the community, the Christian life cannot find full and sufficient expression in the personal relations of individuals with other individuals. If we are to be Christians in any thorough-going sense, we must assert the Lordship of Christ not only in our personal dealings with other individuals, but also in

those many relations of life in which our responsibility is shared with others and yet is real; in industry, commerce, civic government, national politics, international relations. If Christian principles are not applied in these spheres, a large part of human life is withdrawn from the field of their operation. Christianity is thus divorced from real life; it becomes something insipid and bloodless, something too remote from actuality for men to die for it, as they will die in their hundreds of thousands for love of country. We need not expect men to pay attention to religion which is not at grips with the issues which most closely and deeply affect the life of mankind."

Our Canadian Social Service Council, in which all our Canadian Churches are represented, believes "That Righteousness can be realized in the complex conditions of modern life only through the application to all human affairs of the principles of the Kingdom of God." There you have the keynote, "the principles of the Kingdom of God." It is no new Gospel but the old Gospel of the Kingdom which Jesus preached and practised but which in our concentration upon the Gospel of Salvation for the individual, the Church had for a time forgotten. But we have found that the Church has what the age needs, a Gospel that deals with all our many sided human life. We have found this "in our rediscovery of the purpose of Jesus; the passion which inspired his great prayer, and led him to that supreme sacrifice; his purpose of establishing a kingdom of God in the earth, a redeemed society of men, the great fraternity of those who live for the common welfare, who love and worship the common Father, God." We have gone back to Jesus and learned of Him. In His teaching

and in His practice we have found again the Gospel of the Kingdom, the answer to the world needs. Strong in Him, co-operating with one another we go out to help Him answer our own prayer "Thy Kingdom come, Thy will be done in earth as it is in heaven."

In this spirit, our Social Service Council has declared among other things "For the application of Christian principles to the operation of industrial associations, whether of labour or of capital; for a more equitable distribution of wealth; for the abolition of poverty; for the protection of childhood; for the safeguarding of the physical and moral health of women in industrial life; for the adequate protection of working people in case of industrial accidents and occupational diseases; for the Sunday rest for every worker; for conciliation and arbitration in industrial disputes; for proper housing; for the adequate care of dependent and defective persons; for the reclamation of criminals; for wholesale recreation; for the protection of society against contagious diseases; for international peace." Every one of these aims will, after thought, recall similar action or teaching in the life of Jesus.

But all this in no wise replaces for a moment the glory of the old Gospel of Salvation for the individual soul. A redeemed Society must be built of redeemed individuals, and sin can not be driven from the Kingdom till it is first driven from the heart of each citizen of the Kingdom. We come therefore to our second source of power with joy and thanksgiving.

The Gospel of Salvation for the Individual.
The two great enemies of our Social Order are sin and selfishness in the individual heart. They need to be

replaced by salvation and service, by conversion and consecration. Have we the power for this? We turn with joy unspeakable and full of glory to the eternal Gospel of Jesus Christ, "for it is the power of God unto salvation to every one that believeth."

We turn to Him who "bare our sins in his own body on the tree," for "He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed." "If any man sin, we have an Advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins; and not for ours only, but also for the whole world."

Forgiveness of sins? Aye and far more, for "if we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." "God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." "For the love of Christ constraineth us; because we thus judge, that one died for all, therefore all died; and he died for all, that they which live should no longer live unto themselves, but unto him who for their sakes died and rose again." We and every man may join with Paul in saying "Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." "Hereby know we love, because he laid down his life for us: and we ought to lay down our lives for the brethren." "And this commandment have we from him, that he who loveth God love his brother also," for the Master himself has said, "Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me."

There in the old Gospel is forgiveness, salvation, newness of life and a glorious call to the service of Jesus Christ for every one. We must proclaim it insistently, aggressively, exultantly. To make our Dominion "His Dominion" is a mighty task, but it is ours to do, under Him and through Him, and unto Him, to whom be glory for ever more! The life of our nation, growing ever more and more complex will call not only for minds widely open to the whole vision, but for utter consecration to some one part of the work—for consecrated specialists. Paul saw "the heavenly vision," and his obedience to it cost him many a weary step through a long life. There is no royal road to the Kingdom of God save the Way of the Cross—"It is the way the Master went; should not the servant tread it still?"

More than anything else our Dominion needs lives consecrated to unselfish moral leadership and service. We need men for the ministry and women for many another ministry of kindness, men and women who will be to their fellows representatives of the Love of God. We need men and women who will take to themselves Isaiah's bold words, "Ye that are the Lord's remembrancers, take ye no rest, and give him no rest, till he establish, and till he make" not Jerusalem but our Dominion "a praise in the earth." The road ahead of each of us may be difficult but "the people that do know their God shall be strong and do exploits." George McDonald in one of his books has given us three propositions, First, that a man's business is to do the will of God. Second, God takes upon Himself the care of that man. Third, that therefore, a man need never be afraid of anything, This world has no greater or

more glorious adventure than the trusting to Jesus Christ of the guidance of a whole life. To do this is to put ourselves in harmony with the spheres, to be one with the stars in their courses, to be joined with the will of God, to find the best God has for us here, and in the life beyond, to hear from the Master Himself the "Well done, good and faithful servant." Nothing earth has to offer can compare with the joy of that anticipation. What shall our choice be?

As we undertake great things for God we shall find unsuspected resources in ourselves, unsuspected resources in the lives of those about us and—most of all, unsuspected resources in our God.

The Living God. We have kept the best to the last. Our sources of power are not only in a Gospel of the Kingdom and in a Gospel for the Salvation of the Individual but in a living God. God liveth and hath his way even "in the whirlwind and the storm." Jesus Christ is alive. "Fear not; I am the first and the last, and the living one; and I was dead, and behold, I am alive for evermore, and I have the keys of death and of Hell;" "In Him we live and move and have our being." He is the living Vine and we are the branches drawing endless strength from the living trunk. The souls that through faith and prayer keep in touch with God have the dynamic that can right wrongs, cast down the powers of darkness and redeem the world. How marvellous from the human view point was the quiet confidence of Jesus in ultimate victory! The story of the broken alabaster box is to be told throughout the world. In the return of the seventy he saw "Satan as lightning fall from heaven." To the little group of unlettered

men he gave the commission to "preach the Gospel to every creature," with no misgivings as to their ability to accomplish so magnificent a task, for had He not said also," Lo, I am with you always, even unto the end of the world." The task too great for us, is not too great for Him to work through us, for Him who said "My grace is sufficient for thee, for my strength is made perfect in weakness." He dwells still in the humble heart. He walks still in the midst of the seven golden candlesticks which are the seven churches. "Neither death, nor life, nor things present, nor things to come, shall be able to separate us from the love of God which is in Christ Jesus our Lord." "Thanks be to God which giveth us the victory through Christ Jesus our Lord."

"It is the function of Christians in the darkest nights to proclaim the coming dawn." said John R. Mott, and this not because the nights are not black, but because Christians know the Light of the World, the Redeemer, whose eternal light no night can quench. Not in our own strength then do we face our task but in the strength of Jesus Christ our Saviour, to whom be glory for ever."

"He has sounded forth the trumpet that shall never call retreat;
He is sifting out the hearts of men before his judgment seat;
O, be swift, my soul to answer Him! Be jubilant, my feet;
Our God is marching on."

God's Plan for Canada

What will the Canada of To-morrow be? It will be what, by the grace of God, we make it. We can get a vision of our cities vastly increased, of our land filled

with a hundred million people, of the empty places filled with happy homes, of a people exalted by righteousness. These are only glimpses but God knows His own plan for the nation for which He prepared so magnificent a foundation. Sufficient for us if we do our share according to the measure of the plan He reveals to us. In His own good time the full glory of His plan will stand revealed, "a crown of beauty in the hand of the Lord."

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